RITES OF FUNERAL

Ancient and *Modern*,

IN USE

Through the Known *WORLD*.

Written Originally in *French* by the Ingenious *Monſieur MURET*.

And Tranſlated into *Engliſh* by *P. LORRAIN*.

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Mens cujusque is est Quisque.
ADMIRETIS ADMIRALIS.

To the Honourable

SAMUEL PEPYS Esq;

SIR,

TO *apologize* for this *Dedication* under the worn pretence of a desire of *Protection*, were at once to do violence, both to the Character of my *Author* (whose Fame has rais'd him above the need of any) and my own *Modesty*, who am too conscious of what the best performances of this kind amount to, not to know, That *Pardon* only

(without *Protection*) is Indulgence ſufficient to the frailties of a *Tranſlation.*

THAT then which alone emboldens me to the inſcribing this to *YOUR REVER'D NAME*, is a belief I have, that the *Copy* cannot be diſagreeable to *YOU* of an *Original*, in whoſe diverſities of Entertainment and Reading, You have been ſometimes pleas'd to own ſo much ſatisfaction, eſpecially upon a Subject of ſuch ſingularity as this, touching the different *Rites* of *Funeral* in practice with Mankind.

OF which *Rites*, however entitled *YOUR VIRTUES* have long ſince rendred YOU to thoſe of the moſt Solemn, or YOUR ſeverer *PHILOSOPHI* may nevertheleſs make YOU partial to

others

others of the leſs ſtudied Methods mention'd in this *Treatiſe*; *GOD* grant Your arrival at either may be as late for the benefit of *Others*, as *YOUR KNOWN INTEGRITY* and *FORTITUDE* render impoſſible its coming too soon with regard to *YOUR SELF*. Which is the moſt fervent Prayer of,

HONOUR'D SIR,

Your moſt Faithful and

moſt Obedient Servant,

PAUL LORRAIN.

Novemb. 6.
1682.

THE TRANSLATOR TO THE READER.

THE Wiſeſt of Kings tells us, that * it is better to go to the Houſe of Mourning, than to that of Laughter; *And thoſe who have well conſider'd the grounds he had for this his Judgment, will not by the Title of this Book (as melancholy as it appears) be affrighted from the peruſing it. I might indeed acquaint the* Reader, *that in the tranſlating thereof, I have conſulted nothing more than his pleaſure and diverſion (which he cannot miſs of, amidſt ſo great a variety of Relations, concerning the magnificence of* Sepulchres, *with other Honors beſtow'd upon, and manners of diſpoſing of the*

* Eccl. 7 4.

DEAD) but I will not inſiſt on this, my deſign being rather to profit, than delight; for elſe it would have been more proper for me to have uſher'd my Reader *to a* Theatre, *than a* Church-Yard *among* Graves *and* Charnel-Houſes. *I muſt confeſs that a* Skeleton, *how neatly ſoever hung and wir'd together, is not an Object ſo entertaining as a* Venus *drawn by ſome Maiſterly Hand; but withal it muſt be granted, that as much as* Delight *carries it on this ſide, ſo much does Advancement of* Knowledge *over-ballance it on the other; the* one *feeds our Vanity, the* other *compoſeth us to Sobriety, and teaches us the beſt of Leſſons,* To know our ſelves. *What we read to have been, and ſtill to be the Cuſtom of ſome Nations, to make* Sepulchres *the Repoſitories of their greateſt Riches, is (I am ſure) univerſally true in a* Moral *ſenſe, however it may be thought in the* Literal; *there being never a* Grave *but what conceals a Treaſure, though all have not the Art to diſcover it. I do not here*

here invite the covetous Miſer to diſturb the Dead, *who can frame no* Idea *of Treaſure diſtinct from Gold and Silver; but him who knows that* Wiſdome *and* Virtue *are the true and ſole* Riches *of Man, as he is an intelligent Creature, and the Image of his Glorious Creator. Is not Truth a Treaſure, think you? Which yet* Democritus *aſſures us, is buried in a deep Pit or* Grave; *and he had reaſon; for whereas we meet elſewhere with nothing but paint and deceit, we no ſooner look down into a* Grave, *but Truth faceth us, and tells us our own. It was not by chance that the Primitive* Chriſtians *joyn'd their* Cœmeteries *to their Temples, or Places of Divine Worſhip; they well underſtanding that the Inſtructions communicated to them through their Ears in the* one, *were enforced by thoſe they took-in from their Eyes in the* other, *and that both tended to the ſame bleſſed end, of rendring them Wiſe and Religious. Of which Truth* Plato *was ſo convinc'd, as to define* Wiſdom *the Meditation of* Death; *ratified by the*

the Divine Oracle in that Pathetick
* *Deuter.* 32.29. *Wiſh*, * Oh that they were wiſe, that they would conſider their latter end! *And with no ſlight confirmation given it alſo by the Wiſeſt of* Preachers, *even where the Libertine ſeems leaſt to apprehend it, namely, in his*
‖ *Eccl.* 9.10 *declaring* ‖ no Wiſdom *to remain* in the Grave whereto we are going; *for as much as in ſo cautioning us againſt a too late expectation of finding it (when* dead) *in our own, he directs us the more forcibly to the ſeeking for it (while* living) *in the* Graves *of others.*

WHICH having ſaid with regard to the valuableneſs of the Subject, I ſhall only add, for the Reader's *fuller information, my having taken the liberty of retrenching one* Chapter *of this* Book, *under the Title of* [*The* Funerals *of* Hereticks] *as finding the ſame little leſs or more, than an Invective againſt* Proteſtants, *in reference to their* Rites *of* Burial. *Nor can I think my ſo doing will be judg'd any blameable impoſure upon my* Catholick

lick *Author: For as much as by covering the Miſtakes whereto the partiality of his Zeal has too viſibly betray'd him in this particular, I ſhall be found to have beſt conſulted the general Credit of that Truth, which the* Reader *will obſerve him a moſt ſtrict Purſuer of, through every other part of this his* Hiſtory.

ADIEU.

ERRATA.

PAge 4. in the Margin, read *Sext. Empiric*, p. 11. l. 13. r. *Place.* p. 12. l. ult. r. *Cypres.* p. 14. l. 6. r. *Tutelar.* p. 22. in Marg. r. *their attending* p. 32. l. 9 r. *Veij.* p. 42. l. 8 r. *Offices.* p. 49. l. 22. r. *Juſtinian.* p. 72. l. 21. for *of* r. *in.* p. 77. l. 11. r. *ſounding on Trumpets.* p. 86. l. 10. f. *the* r. *an.* p. 92. l. 2. r. *take it.* l. 8. r. *may be.* p. 123. l. 4. r. *and.* l. 5. r. *him.* p. 140. l. 8. r. *extends.* l. 10. f. *were.* r *are.* p. 146. l. 4. dele *a.* p. 147. l. 12. & 167. l. 2. r. *Water.* p. 161. l. 22. r. *lamentings.* p. 191. l. 12 r. *there.* p. 199. l. 24. f. *by* r. *at.* p. 203. l. 7. dele *alſo.* p. 226. l. 15. r. *Crimes.* p. 244. l. 10. f. *ſhut* r. *ſtop.* p. 293. l. 1. r. *Scipio's.* Throughout for *Corpſes* read *Corps.*

THE

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THE FUNERAL RITES AND CEREMONIES OF ALL NATIONS.

CHAP. I.

Funerals of the *Egyptians.*

I DESIGNING to treat of the *Funeral Rites of all Nations*, ſhall begin with thoſe of the *Egyptians*, becauſe that People has always been acknowledged for the moſt ancient; and from whom *Laws*, *Arts*, *Sciences* and *Ceremonies* were firſt deriv'd to other Countries. Aſſoon as any one was dead amongſt

* *Diod. lib.* 2. *Hiſt.* Officers employ'd by the *Egyptians* at their *Funerals.*

them, * the *Funeral* Officers, which were three, *viz.* the Clerk, the Anatomiſt, or Diſſector, and the Embalmer, preſented themſelves to the Kinſmen and Relations of the Departed, and after they had agreed upon the price (for according to the expence they were willing to be at, they diverſly treated the Corps) the Clerk ſet down upon a paper, or marked on the Body it ſelf, the Parts that were to be opened, *viz.* the Flanks on the left ſide. Then the Anatomiſt made the inciſion, and forthwith ran away; becauſe the ſtanders-by did moſt commonly fling ſtones at him, as abhorring to ſee him exerciſe this ſeeming cruelty upon their Friend or Relation. At laſt the Embalmer drew forth all the Intrails, but the Heart and Kidneys; and after he had waſht the Body very well, he inwardly anointed it with a compoſition of all ſorts of ſweet-ſcented drugs and ſpices, except Frankincenſe, becauſe that was by them conſecrated to the Gods;

Gods; and moſt commonly the chief ingredients of this ointment, were Myrrh and Caſſia. This done, he with an Iron-hook pull'd out all the brains through the Noſtrils, and fill'd up the void ſpace with Aromatical drugs.

AS for the remaining Duties, they were perform'd by the kinſmen of the Deceaſed; who aſſoon as theſe * Publick Officers had done their part, and withdrawn themſelves, took the Corps and laid it in Salt, where they let it abide for the ſpace of ſeventy days: at the end of which they waſhed it very carefully, and then neatly ſow'd up again the inciſion which the Anatomiſt had made; afterwards they anointed it outwardly all over with a certain Gum; wrapt it in ſwathing-bands of very fine linnen, which by reaſon of the foreſaid glutinous ointment, ſtuck cloſe to the body; and ſo they ſhut it up in carved and painted wooden frames, which were made for that purpoſe.

* *Mela l.* 1. *cb* 9. The manner of their Burying and Embalming.

Their common Sepulchres

NOW theſe Corpſes thus ordered and embalmed (which we call *Mummies*) ſome kept in their houſes, others ſhut them up in ſome Repoſitories under ground, made in the faſhion of little vaulted rooms, into which the deſcent was through a round or ſquare hole, like unto that of a Well; over which they erected a large * ſtone in manner of a pillar, loaded it with many garlands, and embraced it a thouſand times, giving the Deceaſed their laſt Adieus.

* *Lucian de luctu.*

Their mourning and lamentations for the common ſort.

I HAD almoſt forgot to mention, that in carrying the Body to the grave, both men and women made very ‖ horrid lamentations and outcries, tearing their cloaths, and uncovering their breaſts, which they bruiſed with many reiterated ſtrokes. But theſe bewailings were far more extraordinary upon the Death of any of their Kings; the mourning continuing no leſs than ſeventy two days, during which time all manner of rejoycings and feſtivals

‖ *Sixt. Empyric. l.* 3.

For their Kings.

feſtivals were forbidden; they all bedawbed their faces with mire and dirt; walked in troops together along the ſtreets, without any thing but a linnen-cloth wrapt about them, mixing the Name of their deceaſed Prince with their ſighs and out-cries: They abſtained from wine and delicate meats; deny'd themſelves the uſe of baths and perfumes; they did not ſo much as make their beds, nor accompany with their Wives, and expreſs'd all the ſigns of an extraordinary affliction.

Publick Examination of the Lives of their Princes after their Death.

BUT it is to be obſerv'd, that before they paid him theſe *Funeral Obſequies*, they caus'd all his actions to be very narrowly ſcann'd and examin'd by the Judges, and that in the preſence of the People: and in caſe their doings were adjudged bad and unaccountable; they deprived him of Burial, which they never granted their Prince, in the manner as before mentioned, but when by a general conſent his Government and Conduct were approved of as good.

Royal Sepulchres.

For then they erected a ſumptuous Monument for him, or laid him in that which he had prepared for himſelf, whilſt yet alive; upon which monumental Structure they laviſh'd a prodigious treaſure, as the remains of their Pyramids do abundantly teſtifie; which at this day are matter of aſtoniſhment to all that behold them, and were not without great reaſon by Antiquity reckon'd amongſt the Wonders of the World.

INDEED they were ſuch Buildings as were never elſewhere to be found: Neither is it at all likely, that any King at this day could go to the charge of them; ſince beſides three hundred and ſeven thouſand men, who for the ſpace of twenty years were employed in building one of them, and eighteen hundred Talents ſpent only in Turnips and Onions, the invention of thoſe Engines whereby they hoiſted up ſo vaſt ſtones to ſuch an incredible and prodigious height is quite loſt.

MOST

MOST of theſe * *Mauſoleums*, or coſtly and magnificent Structures, are made in the faſhion of Pyramids, and are no leſs admirable without, than within. There is one of them that is mounted by two hundred and eight ſteps, and is ſix hundred and fourſcore and two foot broad, and ſix hundred and twenty foot high: In a word, it is ſo high, that though the top of it be ſixteen foot ſquare, yet it does ſhew to thoſe that are beneath, as ſharp as the point of a needle. The entrance into it, is through a little door three foot and ſix inches high, and three foot and three inches broad: Next, you advance through a paſſage of the ſame dimenſions, where firſt you meet with a deſcent of ſixty ſteps, and after that again an aſcent of about an hundred; at the end of which you enter into a little Gallery, and through that into a Hall, in the midſt of which ſtands the Tomb, all of one piece, and of a ſtone as fair to look upon, and as hard, as Por-

* *Bellon. Sing. Obſervat. l. 2.* Their Figure and vaſt Dimenſions.

phyre, the whole Hall being lined with the ſame. Theſe things might ſeem incredible, were they not confirm'd by all them that have travelled into thoſe Parts. The Inhabitants of that Country call theſe huge Buildings *Pharaoh*'s Mountains, by reaſon of their prodigious height; being no leſs wonderful for the immenſeneſs of their Bulk, than for the richneſs of the Matter of which they are made.

The Sepulchre of a young Princeſs. * *Herodot. l. 2. biſt.*

HERODOTUS tells us that one of their Kings, * *Micerin* by name, caus'd a Tomb to be made for his Daughter, which was no leſs aſtoniſhing than the foregoing. He having no children but her, and ſeeing himſelf by her death deprived of Heirs, ſpared nothing which might expreſs how ſenſibly he was touched with this loſs, and endeavoured to immortalize her memory by the moſt ſuperb and ſumptuous ſtructure he could poſſibly deviſe. Inſtead therefore of a Monument, he order'd a Palace to be erected for her,

her, with a great Hall in the midſt of it, adorn'd with abundance of Figures and Statues, all beſpangled with precious ſtones: After this he cauſed her Corps to be laid up in a frame of incorruptible wood, faſhioned into the likeneſs of a Cow, which was covered all over with plates of Gold, and a Purple-mantle caſt over it. The figure of this Cow was kneeling, and had a Sun of maſſy gold between her horns, and was enlightned by a Lamp whoſe flames were fed with a moſt odoriferous oil, hanging before it, and round about the Hall nothing was ſeen but perfuming pans and Cenſers, which continually caſt out clouds of ſweet ſcents and perfumes.

BY theſe inſtances we may perceive what honours the *Egyptians* of old were uſed to confer upon their Dead; and for concluſion of this Chapter I ſhall only further add, that there were commonly three ſorts of Buryings in uſe amongſt them,

Three ſorts of Burials.

them, which were distinguished into sumptuous, indifferent, and mean or poor. The charges of the first were a Talent of Silver, and of the second twenty Mines; the expences of the last being very inconsiderable.

CHAP.

CHAP. II.

Funerals of the *Grecians.*

THE *Grecians* have not always diſpoſed of their Dead the ſame way: For at the firſt they uſed Burials, and after that, the cuſtom of Burning prevailed amongſt them: Of both which ways we have ſeveral inſtances from very credible Authors. *Thucydides* tells us, that * *Themiſtocles* being dead at *Magneſia* (where he was Governour) was buried in the great Place of that City, and that ſome time afterwards they took his bones from thence, and carried them to *Athens*, his own Country, where they were interred a ſecond time. A like account he gives of *Braſidas*, *viz.* That this brave General being dead of the wounds, which he received in the Victory by him obtained over the *Athenians*, at *Eon*, was publickly carried by the

Burying and burning of the Dead in uſe among the *Grecians.*

* *Thucyd. l.* 1.

Divers Examples of Burials.

the Chief Officers of his Army, upon their ſhoulders, to the place where a Monument was prepar'd for him, in the midſt of the Great Market, and that there they buried him. He further acquaints us, that ſome time after, thoſe of *Antibe* offer'd many Sacrifices at his Tomb; inſtituted Games in honour of him, and ranked him amongſt the number of their Gods. The ſame *Thucydides* informs us, that they had a ſpecial care to pay all due honours to ſuch as died in the Wars in defence of their own Country: And to that purpoſe tells us, that all thoſe who were kill'd at the ſeveral Battels fought in *Morea* were moſt honourably buried in the manner as follows. Firſt, for the ſpace of three days they left their Bones in a Tent, where every one of their friends made them Preſents of what they liked moſt when they were yet alive: Afterwards they laid them, together with the foreſaid gifts, in *Cyprus*-Cheſts or Coffins, and every Tribe

Tribe having placed the bodies of thoſe that belonged to them, on Chariots, they were drawn by men to the place of Burial; being followed by an infinite number of Citizens, who fill'd the air with lamentable wailing and out-cries. Moreover the ſame Hiſtorian obſerves, that beſides thoſe forementioned Coffins, they carried ſome empty ones, in honour of them whoſe Bones they could not find.

Funeral Elogies and common Place of Souldiers Burial.

NEVERTHELESS they moſt commonly * buried the Souldiers in the very ſame place where they had fought and were ſlain, rendring them their laſt honours, where they had purchaſed their greateſt glory; and employ'd one of the moſt honourable and eloquent of their Magiſtrates to make a Funeral Oration in commendation of them.

* *Demoſth. cont. Eubulid.*

‖ *Plut. in Solon. Senec. in Oedip. Act. 1.*

AS for ‖ thoſe that died on their beds, they were buried in the Suburbs. It was their cuſtom never to inter the Dead within their Cities,

Place of Burial for ſuch who died on their beds.

Cities, becauſe they conſidered them as cut off from the ſociety of other men; their *Heroes* only enjoying that priviledge; whoſe Bodies they kept in publick Places, as ſo many Tutelar Gods and Defenders of their Country. Every Family had their own Tomb, and he only was depriv'd of this right, who had ſpent his Patrimony; the Laws appointing him to be buried elſewhere.

Priviledge of Heroes.

Laws that excluded Spendthrifts from the Burying-place of their Fathers.

THE ſame * Laws ordered and reſtrained the manner of their Burials, that they might not be too ſumptuous and prodigal. *Demetrius Phalereus* eſtabliſhed a Magiſtrate to have an eye to the regulating of them, and put a Fine upon thoſe that exceeded ſuch a ſumme. The ſame Law-giver ordered that no other Monument ſhould be erected over the place where the Corps was interred, than a Pillar of three cubits height, or an Urn of the ſame dimenſions, and that the face of the dead ſhould be turned towards the *Eaſt*.

* *Gruter. Kirckman. Guichard.*

Laws that directed the manner of Burials, and laying of the Corps.

East. Nevertheleſs, this cuſtom was not alike obſerv'd throughout *Greece*, for the inhabitants of *Phœnicia* laid the dead with their faces *Weſtward*; and thoſe of *Megara* buried them with their faces downwards; and in this manner it was that *Diogenes* would be buried; he giving this reaſon for it, that ſeeing all things were (according to his opinion) to be turn'd upſide down in ſucceeding Ages, he by this means ſhould at laſt be found with his face upwards, and looking towards Heaven.

THEY likewiſe differed very much amongſt themſelves, in the Honours they conferr'd on the Dead, before they carried them to their Graves, as alſo in the way and manner of their Mourning. Some waſhed them with clean water, and others with wine. Some pour'd upon them a thouſand ſweet perfumes, and others did only cover them with Olive-leaves. Some clothed them in Crimſon, others in White

Their Mourning, the manner of burying their Dead, and attending at Funerals very various, according to the different Countries of *Greece*.

White with abundance of Garlands, and others (as the *Galatians*) put a Letter very well ſeal'd into their hand, that they might make known their intentions to them in the other World, and that they had well acquitted themſelves in performing their laſt duties to them.

THEIR Mourning laſted ſeventeen days: And therefore they commonly cut off a finger from the Dead Body, and on the ſame conferr'd all the Funeral honours they thought due to the Party Deceaſed. In *Lycia*, men during all that time wore women's cloaths. At *Argos* they dreſs'd themſelves in White, and made great Banquets, and offered many Sacrifices in honour of *Apollo*: In the beginning of theſe Ceremonies they put out their fire, and afterwards kindled it again. At *Delphos* they ſacrificed unto the Dead themſelves. At *Delos* they cut off their own hair, and laid it on the Grave. The *Plateans* did after many joyful meetings, which laſted

laſted all the time of Mourning, at laſt make a kind of Funeral pomp, in which a Trumpeter marched firſt, who was followed by ſome Chariots loaden with Bay and Myrtle-leaves; and after theſe Chariots, came ſeveral perſons, carrying bowls full of milk, and wine, which they pour'd out upon the Sepulchre. The *Lacedemonians* crown'd themſelves with Smallage, and ſung Hymns in praiſe of the Dead; and the *Athenians* made great and ſolemn lamentations over them. From all which cuſtoms it plainly appears, that ſome rejoyced, and others mourned at the Death of their Relations and Friends.

IN this point only they all agreed, *viz.* in burying * their Dead; which Duty was accounted ſo ſacred amongſt them, that the *Athenians* condemn'd ſeveral great Captains to death, becauſe they had caſt the Bodies of ſome that were kill'd in a Sea-fight into the Sea. Upon this ſcore it was, that their Ge-

* *Thucyd. l.* 1.

The Duty of Burying inviolable amongſt them.

neral *Nicias* caus'd his whole Army to make a halt till they had interr'd two private Souldiers, who died in the march. And the Illuſtrious *Cimon*, ſon of *Miltiades*, made no difficulty to give himſelf up a priſoner into the hands of his Fathers Creditors, who had after his Death ſeiſed his Corps, to deprive it of the honour of Burial.

Example of Wood-piles, or burning of the Dead.

'TIS matter of wonder, that Burying the Dead having been for ſome time in ſo great veneration amongſt them, they ſhould all on a ſudden aboliſh that cuſtom, and inſtead thereof commit their Corps to the devouring flames: For it was they who invented that hideous ceremony of* Wood-piles; and were the firſt that turn'd thoſe into Aſhes, after their Death, whom they had during their lives moſt dearly beloved. This we learn from *Lucian*, who laughs at that cuſtom; and *Homer* in many places of his *Iliads* abundantly confirms it, who, to give us a perfect *Idea* of thoſe Ceremonies,

* *Homer. Iliad.*

monies, ſets down very particularly the Honours that were done to the body of *Patroclus:* Telling us, that *Achilles* having order'd the whole Army to be ranged in battel-array round about the Wood-pile, caus'd twelve young Gentlemen, *Trojans*, to have their heads cut off; beſides a vaſt number of Oxen, Horſes, Sheep, Dogs, and other beaſts, which were butchered, and their bodies confuſedly laid about the Corps of his Friend; and laſt of all he himſelf having caſt his Hair, which he had cut off with his own hand, into the flames, all was conſum'd amidſt the lamentable cries of the whole Army.

CHAP. III.

Funerals of the *Romans*.

Burying and Burning of the Dead us'd amongſt the *Romans*.

THE *Romans* having ſucceeded to the *Grecians* in the Empire of the World, as they received from them many of their Laws and Manners, ſo moſt of their Ceremonies: But to the end we may not ſwerve from our Subject, we ſhall only obſerve how they were Imitators of the *Grecians* in the diſpoſing of their Dead; for both of them at the firſt buried, afterwards burned them; and at laſt abhorring thoſe horrid Solemnities, they introduc'd again the cuſtom of interring them.

* *Herodot. Dion. Herod.* * Their Hiſtory acquaints us, that the former Burials laſted from *Romulus* (who was the Founder of their City) to the tyrannous Dictatorſhip of *Sylla*, ‖ who having caus'd the Bones of his Enemy *Marius* to be digged out of his Grave,

‖ *Liv. l. 12.*

Grave, and fearing that the like affront might be done to him after his Death, he by an expreſs Law made for that purpoſe, and many pompous Ceremonies, engaged the People to burn their Dead to aſhes, which were afterwards gathered and ſhut up in Urnes. This Law was obſerv'd until the Empire of the *Antonin*'s, who being Philoſophers and Virtuous Princes, could not endure that this kind of cruelty ſhould be any longer exerciſed upon Humane Bodies; and therefore did aboliſh the uſe of Wood-piles, and reſtor'd the former way of Burying.

* WHEN the ſick was at the point of Death, his neareſt Relation drew nigh unto him, waiting till he gave the laſt gaſp, which he receiv'd with his open Mouth; and then ſhut his Eyes, provided he were not a Son of the Deceaſed; for the *Manian* Law forbad Children to cloſe their Father's eyes. And the ſame Kinſman did open

* *Varro L. 4. de Lin. Lat.* Ceremonies obſerved at their Departure.

them again, after that the Funeral Officers had done their duty; that is to ſay, after they had waſht him well, cloathed him with his own cloaths, and laid him in the Tomb, or on the Wood-pile. Some ſay, that the reaſon why they cloſed the Eyes of thoſe who were a dying, was, that they might not ſee the affliction which they caus'd to the ſtanders-by; and that they open'd them in the Grave, to the end they might behold the Beauty of Heaven, which was the abode they wiſh'd them to all Eternity.

The manner and magnificence of the attending the Corps to the Grave.

THE manner of accompanying the Corps of one of the common People to the Grave, was very plain and ſimple; but when the Perſon was of great Quality, the pomp and ſtate they uſed was very extraordinary. The march uſually began with a long row of the Statues of his Anceſtors, dreſſed in their Apparel and Robes of State; *viz.* in *Conſular* Robes, if they had been rais'd to that Dignity; in the *Pretexta*,

texta, if they had commanded in the Army; in Purple, if they had been * *Cenſors*; or in Cloth of Gold, * *Herod.* if they had ever enjoyed the higheſt honours of Triumph. After theſe Statues of his Anceſtors, followed his own; with all the marks and ſignals of the Employments he had diſcharg'd, or Honours he had obtained, *viz.* Bundles of Rods & Axes, Garlands of Laurel or Oak, and thoſe Coronets which were called *Muralis* and *Civica*; the former of which being given as a mark of honour to thoſe who had firſt ſcal'd a Wall and entred the City; the other to them who had preſerved a City from the power of the Enemy, or ſaved the Life of any Citizen. And to all theſe they ſometimes added the repreſentations of the Cities or Provinces they had conquer'd. Next came all his Domeſticks in mourning, and were followed by Muſicians, who plaid to a ſad and doleful Tune; the Inſtruments being diverſe, according

to the age of the Perſons; for they made uſe of Pipes only for young People, and of Trumpets for the ancient. Theſe Inſtruments went immediately before the Corps, which was carried by the *Veſpillo's* (ſo call'd, becauſe they never buried the Dead but in the dusk of the Evening or at Night) and was follow'd by a throng of the Relations and Friends of the deceaſed, who had a company of young Boys and little Girls at the head of them; the former of which had their heads cover'd with a black Vail, and the latter went bare-headed with all their Hair ſpread about their Ears: All theſe marched in great order, through the care which was taken by the *Deſignators*, or Maſters of Ceremonies.

Officers that carried the Bodies to the Grave.

IN the beginning of their State they were wont, after they had attended the Corps abroad, to bring them into their Houſes, and there interred them *; from whence aroſe that great veneration they had for

Burying in Houſes uſed amongſt them, and afterwards forbidden.

* *Varro. l. 4*

for their *Penates* or Houſhold-Gods, which were nothing elſe but the Ghoſts of thoſe that belonged to their Family. But this cuſtom did not laſt very long, not only becauſe of the horror, which the continual preſence of the Dead cauſed to the Living, but alſo by reaſon of the infection and ill ſcents ariſing from them. Which gave occaſion to a Law, whereby it was enacted, that thenceforth no Dead ſhould be buried in the City, much leſs kept in their Houſes, as they did before; that Priviledge being only granted to *Veſtals*, to Emperors, and thoſe who had been *Triumphators*.

Priviledge of the *Heroes* and *Veſtals*.

THE common place of Burial was the *Via Flaminia* or *Latina*, that is, the *Flaminian* or *Latin* Road:* Where, as ſoon as they were arriv'd, one of the Relations ſtanding in the midſt of the company, who made a ring about him, pronounced the Funeral Oration in praiſe of the Deceas'd: Afterwards they laid him in the Grave with an ever-burning Lamp,

Burying-Place.

* *Tacit. l. 1.*

Lamp, and ſome ſmall Veſſels full of ſeveral ſorts of Drink and Meats (not forgetting to put in alſo a piece of money to pay *Charon*, for wafting them over in his Ferry) and ſome Woollen Garlands, that they might with decency and honor appear in the *Elyſian* Fields.

Mourning-Women.

* *Plin. l. 7. c. 44.* * AS ſoon as the Grave was ſhut up, the Weeping-women, which they call'd *Præficæ*, (who had no other employment, but to lament at Burials, and were uſually to that purpoſe hired for money) cry'd aloud *Ilicet*, that is, *Every one may now be gone.* Upon which the Company three ſeveral times anſwered with a mournful voice, *Vale, Vale, Vale*, giving the deceaſed Party their laſt Adieus, and ſo withdrew.

Laws that order'd the manner of Burying of the Dead.

‖ *Cic. l. de Legib.* THEIR Tombs were order'd and limited by the Laws, the workmanſhip about them being expreſly forbid to exceed what ten men might finiſh in three days time‖, or five at the moſt; neither were they ſuffered to be larger than was neceſſary

ceſſary for the engraving of an Epitaph. It was upon this account, that *Licinius* was declar'd an infamous Perſon, for having caus'd a ſtately Sepulchre to be erected for him, wherein he had much exceeded the aforeſaid bounds. At firſt, the cuſtom was to write their Epitaphs in Verſe, which never exceeded two Diſtichs: But afterwards they found Proſe to be the better way, becauſe it left them more at liberty, not only to expreſs the Name of the Deceas'd, with that of his Family and Tribe; but likewiſe the honourable Offices and Employments he had diſcharged, his Profeſſion, and the Legacies he had bequeathed. They began theſe Epitaphs by conſecrating the Monuments they had erected, to the *Dii Manes*, that is, the Ghoſts or Spirits of the Dead, or to the Infernal Deities; and ſometimes to *Diana*, *Hercules*, or any other Divinity, for which they had a more particular devotion; and ended the

ſame

ſame with mentioning the Legacies the deceaſed had given by his laſt Will, which conſiſted either in Feaſts, or ſumms of money to be diſtributed to the people, and ſometimes Oil, Biskets, and ſuch like viands; which the Executors were bound every year to perform at the Tomb of the Deceaſed, the ſame day they died, or elſe on their Birth-day.

NEITHER did they that out-lived them (in acknowledgment of benefits received) forget any thing that might conduce to the preſerving of their memory. *For preſently upon the Death of any perſon of quality they ordered his Statue to be made to the life; which after it had graced his Funeral pomp, was brought home, ſet in a Niche, and was uſed to be taken thence (in caſe he had been a Magiſtrate) upon days of great Solemnities, to accompany the publick Proceſſions; and if he were a private perſon, they adorn'd it in its Repoſitory

* *Plin. l. 7. c. 44.*

Statues of the Dead kept in their Relations houſes, and in publick places.

Repoſitory with Garlands, and ſeveral other gallantries. Moreover, if he that was dead had done any conſiderable ſervices to the Commonwealth; then beſides the Statue which his Relations kept of him in their houſes, there was another erected at the charge of the publick in ſome eminent Place of the City, in order to its being expoſed to the ſight of all men. This honour they gave to *Scipio* the *African*, whoſe Statue they ſet up in *Jupiter*'s Temple in the *Capitol*. Whence it was, that when his Poſterity the *Cornelii* entered that Sacred Place to offer any Sacrifice, they firſt approached his Statue, and asked his advice, as if he had been there alive. Thus alſo the Statue of *Cato* was placed in the *Senate-houſe*, and that of *Trajan* was fixed upon a Pillar: As afterwards they erected ſuch another Pillar on which they placed the Statue of *Antonine*, who was an Emperor ſo generally belov'd, that he was accounted infamous that had not

not in his houſe ſome Pourtraicture or Figure of him, either in colours, emboſſed Work, or at leaſt in Medal.

* *Ap. de Bel. Punic.* Games inſtituted in honour of the Dead.

* BESIDES theſe Statues, they did, in order to celebrate their memory, inſtitute combats of *Gladiators*: which they did in imitation of the *Grecians*, who appointed Games at *Nemæa* in honour of *Archemorus*; and celebrated annual ſports and exerciſes at *Jolcos* in *Theſſaly*, in honour of *Acaſtus*. We read likewiſe in Hiſtory, that in memory of *Sciron* they decreed ſolemn Games, which they called *Iſthmia*, from the place where they were celebrated. Thoſe Games were chiefly Tilting, running at the Ring, Wreſtling, Fencing, beſides combats and skirmiſhes both by Sea and Land.

Their mourning.

AS to the time of Mourning, it was either longer or ſhorter, according to the Quality of the perſon; though commonly it laſted not above nine days, as appears by their *Noven-*

Novendial, or nine-day-Sacrifices, which they offered to the *Manes* or Ghosts of the deceased. Nevertheless, the more scrupulous sort of people amongst them, who were willing to observe religiously the Institutions of the Ancients, did continue the mourning much longer. By the Laws of *Numa* women were to lament the Death of their Husbands; and Children their Parents, a whole year; that is (according to the computation of those times) the space of ten months: But it was not lawful for Husbands to do the same at the Death of their Wives, or Children when they dy'd before they were three years old; but from three years to ten, Parents were allowed to mourn for them as many months, as they had lived years.

*IT is also to be observed, that their Mourning oftentimes was broke off before the time appointed by Law, and that upon the account of publick, as well as private occasions. The publick were, either the interve-

*Varrol. 4. Publick and private concerns that put an end to their Mourning.

intervening of their *Luſtrum*, or Year of Expiation, which was kept every five Years, at which time a Tribute was levied, and the City expiated by Sacrifices; or for the performing of ſome ſolemn Vow made by the Generals of their Army, as was that of *Camillus*, for the taking of the City *Veji*; that of *Papirius*; upon his Expedition againſt the *Samnites*: Of *Marcellus*, for the Booty taken from the *Carthaginians* at *Nola*, and ſuch like: Or becauſe of the occurring Feſtival ſolemnities of the Goddeſs *Ceres*: As upon this account it was, that the Mourning, begun for the ſlain in the bloudy Defeat at *Cannæ*, laſted but thirty days. But yet it was only to Men that this was forbidden; for as to Women, they had leave to continue their mourning all the year round.

THE private cauſes were either the Birth of a Son; or the arrival of ſome near Relations, come out of priſon, or freed from bondage; or elſe the marriage of a Daughter.

In

In all which occaſions they ceaſed to mourn for the Dead, that they might not deny ſuch reaſonable rejoycings to the living.

The manner of their Burning of the Dead.

THE ſame Ceremonies before mentioned were uſed to thoſe they Burned, that is, as to their attending the Funerals, their Epitaphs, and Mourning: The difference was only in the manner of their Wood-piles. Theſe were made of very dry wood, and very often of ſuch as was aromatical and ſweet-ſcented, beſides an abundance of Perfumes and odoriferous Oils that were pour'd out upon it, (after the Corps was laid down thereon) and a great many Preſents brought by their Relations and Friends. The Body was wrapt up in an *Asbeſtin*-cloth, made of the ſtone call'd *Amiantos*, which reſiſts the force of Fire; and ſo kept the Aſhes of the Corps from being mixt with thoſe of the Wood. The neareſt kinſmen put fire to the Wood-pile, turning their eyes from it; and when all was conſum'd,

they gathered up the Aſhes themſelves, and put them in an Earthen-pot, which they laid in a Tomb.

AND to make this Diſcourſe the more compleat, we muſt not forget to inſert, amongſt theſe funeral honours, which were in ſome ſort ſufferable, thoſe which ſuperſtition did afterwards introduce, by ranking them amongſt the number of the Gods, whom they themſelves but a little before acknowledged to be but men, and ſubject to all the infirmities of this life; which *Apotheoſes* or Deifying Ceremonies and Conſecrations were by them chiefly conferred on their deceaſed Emperors.

Mourning and funeral Pomp for their Emperors.

* AS ſoon as any one of theſe was Dead, they cauſed his Image to be made of wax, and dreſſed in his own Cloaths; afterwards they laid it upon a Bed of State in the entrance of the Palace, where all the *Senators* and great *Ladies* came to attend it, ſome of them being clad in Mourning, and others all in White, but very

* *Herod. Plut. in Marcel.*

very plain, and without the leaſt ornament. The *Senators* having taken their places on the left hand, and the *Ladies* on the right, they continued there the whole day, without ſpeaking one word; and for the ſpace of ſeven days enſuing they put on a very ſad countenance. During which time one of the moſt proper and handſom youths, that could be found, attended conſtantly at his Boulſter, to drive the Flies away with a Fan of Peacock-feathers: His Phyſicians alſo viſited him every day, felt his Pulſe, ſtill ſaying, that he grew worſe and worſe; and at laſt having declar'd him Dead, all the Shops throughout the City were ſhut up immediately, every one ceaſing from his work, and ſtriving to out-vie one another in expreſſing their grief and ſorrow. At laſt ſeveral young Noblemen of the higheſt Quality took this Bed (together with the Corps of the deceaſed Emperor) on their ſhoulders, and firſt carried it to the Place,

where they were uſed to elect their Magiſtrates: Here they ſet it on a Throne, which was erected in the midſt, the Senators taking their ſeats round about it, and the Ladies having placed themſelves in certain Galleries, two Quires began a mournful concert, whereof the one was compoſed of Boys, and the other of Girls, who ſang by turns the Praiſes of the late Emperor from two ſcaffolds on each ſide of the Throne. Theſe concerts were followed with an eloquent Oration, uttered by his Succeſſor, which after having been oft interrupted, by the applauſe, as well as lamentations of the Auditors, ended at laſt in a general mourning, accompanied with moſt doleful out-cries.

Their Funeral Elogy.

NO ſooner was this noiſe over, but the Funeral-pomp began to advance. The firſt that ſet forth were thoſe that carried the Statues of all the Great Men, that had commanded in the City, *viz.* of their *Kings*, *Dictators*, *Conſuls*, and *Emperors*. Theſe

Theſe Statues were accompanied with the repreſentations of plain imboſſed work on Braſs, of all the Provinces and principal Cities ſubject to the Empire: After theſe came ſeveral that bare Standards; there being as many of them, as there were different Provinces under the *Roman* Government.

AFTER all theſe illuſtrious marks of their Grandeur, followed the ſeveral Companies of Tradeſmen, every one in their rank and order. Then came the Archers; and after them the Regiments of the Guards, with their Trumpeters: And in the rear of all came a Cavalcade, conſiſting of young Noblemen, and laſt of all many Chariots loaden with all the Ornaments, Perfumes, and precious things that were to be ſpent and conſumed at the Funeral.

WHEN all this train was paſs'd by; the Prieſts, and the Magiſtrates elect, did again lift up the dead Body with the Bed of State

on which it was laid, and delivered the ſame to ſome *Roman* Knights, who as ſoon as they had taken it up on their Shoulders, the whole Company began their march out of the City towards the Field of *Mars*, ſome of the Senators walking immediately before the Bed of State, and others behind it. In the midſt of this Field there was a kind of Square Tower of Wood erected, and on the top of it were four little Towers made Taper or Spire-wiſe, every one of them leſs than the other, and all of different heights; and on the top of the ſecond of theſe Towers they placed the Corps. After which all the Perſons of Quality having ſeated themſelves upon ſeveral Scaffolds, erected there for that purpoſe, beheld the Tiltings and Races, that were run about the Wood-pile; the ſight of which was very pleaſant and delightful: For beſides the activity and nimbleneſs of thoſe on Horſe-back, and the ſeveral exerciſes of Foot-men, there

there were many Triumphal Chariots, which they did drive with the greateſt ſwiftneſs imaginable, and then turned them about in their full career. At length theſe Games, which they called *Pyrrhica*, being ended, the new Emperor attended by the chief Magiſtrates, came down from his Scaffold, and all of them having with their Torches ſet this wooden Tower on fire, an Eagle flew out of the top of it; which was the mark of the Divinity of the Deceaſed. For they did perſwade themſelves, that this Eagle carried his Soul into Heaven, there to take his place amongſt the Gods: And from that time forwards they gave him the compellation of *Divus*, which ſignifies a *Demy-God*; they dedicated Temples and Altars, conſecrated Prieſts, and ordained Sacrifices in honour of him.

The Apotheoſis, or Canonization of their Emperors.

* THE *Apotheoſis* of Empreſſes was the ſame in all circumſtances, except that inſtead of an Eagle a Peacock was made uſe of, to mount

**Val. Max.*

The Canonization of Empreſſes.

their Souls to Heaven, as we learn from the Medals of ‖ *Livia*, *Maximina*, *Fauſtina*, *Paulina*, and ſeveral others, with this word on the backſide of them, [*Conſecratio*] which is the ſame with *Apotheoſis*, or *Canonization*.

‖ *Liv. l.* 12.

Canonization of private Perſons.

NEITHER were the Emperors only ranked amongſt the Gods, but private Perſons alſo (as Hiſtory acquaints us) have had the ſame Honours done to them. And without ſpeaking of the two *Gracchi*, to whom the People dedicated a Temple, becauſe they had loſt their lives in their Service; don't we read that the Emperor *Adrian* did the ſame to that beautiful *Antinous*, whom he ſo extravagantly lov'd? For he did not content himſelf to confer on him the honour of being Canonized after his Death; but he alſo built a City, which he called by his Name, thereby to immortalize his Memory.

NOW

NOW a word or two muſt be ſpoken of the Ceremonies uſed at the Burial of the Veſtals. In how great eſteem and veneration theſe Virgins (to whoſe care the keeping of the Sacred Fire was committed) were amongſt the *Romans*, is well known. For they not only render'd them the higheſt marks of honour they could poſſibly expreſs, whenever they chanced to meet with any of them in the Streets; but alſo gave them the firſt places in all Aſſemblies, both in their Temples and Theatres. They had always a Gentleman-Uſher going before them; yea ſo great deference was given to their preſence, that if they accidentally met with a Criminal, led to the place of Execution, he could not then be put to Death; this happy encounter procuring the poor wretch his Pardon. The common way of Burying their Veſtals.

THERE was alſo the greateſt care imaginable taken in the choice of them: They never conſecrated any to this high charge, but from Six

Six Years of Age to Ten. Moreover they were to be without any blemiſh, neither ſtammering, deaf, crooked, lame, nor maimed; Their Parents alſo were to be free, having never been bound in any ſort of Servitude, or imploy'd in baſe and mean Offices; for their Father was to have been either a *Prieſt*, *Augur*, or *Epulo*. The Girl, who had all theſe advantages, was by her Relations conducted to the Porch of the Temple of *Veſta*, where ſhe was received by the High Prieſt, who conſecrated her for the ſpace of thirty Years to the ſervice of that Goddeſs; during which time ſhe was to keep her Virginity inviolable. Men were not ſuffer'd to ſpeak with them, except in the Day-time; and very ſevere puniſhments were decreed againſt thoſe, who entred their Lodgings by Night.

WHEN they happened to Deceaſe in this ſtate of Virginity, they were not only Buried with great Pomp; but had alſo the peculiar privi-

priviledge allowed them (as well as *Heroes*) of having their Tombs within the City.

BUT on the contrary, when any of them was found guilty of breaking her Vow, by incontinency and whoredom, as it was look'd upon as one of the greateſt misfortunes that could befall the City, ſo was ſhe likewiſe ſeverely puniſht for it, by the moſt ſhameful Burial in the World. They laid her all at length on a Bier, as if ſhe had been Dead, cover'd all over with many Cloaths, which were tied faſt and cloſe about her, that ſhe might be neither ſeen, nor heard. And being thus ſwadled about, ſhe was carried from the Temple of *Veſta* to the Gate call'd *Collina*, attended by her Relations and Friends, all in tears; after them came the Prieſts with ſad and dejected looks, without ſpeaking one word. Hard by this Gate, within the Walls, there was a little hillock, and underneath it a very deep Cave, which ſerved for a Grave to the ‖ unchaſt

Manner of Burying unchaſt *Veſtals.*

‖ *Plin. l. 7.*

chaſt *Veſtals.* As ſoon as they were arriv'd at this place, the poor wretch was looſed of her Swadling-cloaths, and nothing left her ſave a great Vail, which cover'd her Head and Face, that ſhe could not be ſeen: Then ſhe was taken down from the Bier, and the High Prieſt having mutter'd a few words with his back towards her, ſhe was taken by the Executioner, and let down by a Ladder to the bottom of this Grot or Cave, where was ſet ready for her a Bed, a burning Lamp and a little Bread, with three Pots full of Water, Milk and Oyl; and having ſtopt the hole, there they let her periſh without any pity; for it was not lawful for them to ſhed their blood: And ſo ſolemn was the Mourning on theſe Days, that none durſt either work, or divert themſelves; neither was any thing to be heard throughout the whole City, but ſighing, cries, and lamentations.

CHAP.

CHAP. IV.

Funerals of the *Perſians.*

IT is matter of aſtoniſhment, conſidering the *Perſians* have ever had the renown of being one of the moſt civilized Nations in the world, that notwithſtanding they ſhould have uſed ſuch barbarous cuſtoms about the Dead * as are ſet down in the Writings of ſome Hiſtorians; and the rather becauſe at this day there are ſtill to be ſeen among them thoſe remains of ‖ Antiquity, which do fully ſatisfie us, that their Tombs have been very magnificent. And yet nevertheleſs, if we will give credit to *Procopius* and *Agathias*, the *Perſians* were never wont to bury their Dead Bodies, ſo far were they from beſtowing any Funeral Honours upon them: But, as theſe Authors tell us, they expoſed them ſtark naked in the open fields, which is

* *Diod. l.* 17.

‖ *Procop. De Bel. Perſ. l.* 1. *Agath. l.* 2.

The *Perſians* expoſed their Dead in the open field inſtead of burying them.

is the greateſt ſhame our Laws do allot to the moſt infamous Criminals, by laying them open to the view of all upon the high ways: Yea in their opinion it was a great unhappineſs, if either Birds or Beaſts did not devour their Carcaſes; and they commonly made an eſtimate of the Felicity of theſe poor Bodies, according as they were ſooner or later made a prey of. Concerning theſe, they reſolved that they muſt needs have been very bad indeed, ſince even the Beaſts themſelves would not touch them; which cauſed an extream ſorrow to their Relations, they taking it for an ill boding to their Family, and an infallible preſage of ſome great misfortune hanging over their heads; for they perſwaded themſelves, that the Souls which inhabited thoſe Bodies being dragg'd into Hell, would not fail to come and trouble them; and that being always accompanied with the Devils, their Tormentors, they would certainly give them a great deal of diſturbance. AND

Their fooliſh Opinions.

AND on the contrary, when theſe Corpſes were preſently devoured, their joy was very great, they enlarged themſelves in praiſes of the Deceaſed; every one eſteemed them undoubtedly happy, and came to congratulate their relations on that account: For as they believed aſſuredly, that they were entered into the *Elyſian* Fields, ſo they were perſwaded, that they would procure the ſame bliſs to all thoſe of their Family.

THEY alſo took a great delight to ſee Skeletons and Bones ſcatered up and down in the fields, whereas we can ſcarcely endure to ſee thoſe of Horſes and Dogs uſed ſo. And theſe remains of Humane Bodies, (the ſight whereof gives us ſo much horror, that we preſently bury them out of our ſight, whenever we find them elſewhere, than in Charnel-houſes or Church-yards) were the occaſion of their greateſt joy; becauſe they concluded from thence the happineſs of thoſe that had

had been devoured, wiſhing after their Death to meet with the like good luck.

Sick Souldiers expos'd to the wild Beaſts.

THE ſame Hiſtorians inform us, that when any private Souldier was ſick in their Armies, and in outward appearance paſt recovery, they carried him to the next Wood or Foreſt, leaving with him only a piece of Bread, a little Water, and a Stick, that he might, as long as he ſhould have any ſtrength, defend himſelf from the wild Beaſts, which moſt commonly devour'd * theſe poor wretches; and if it chanced that any one of them eſcaped, and came back to his own houſe, all the people ran away from him, as if they had ſeen ſome Ghoſt or Devil; and did not ſuffer him to converſe with any body, till after he had been purified and expiated by the Prieſts; as if having been ſo near Death, he were thereby (according to their opinion) become unfit to live any longer; for they ſuppoſed that he muſt needs have had great converſe with

* *Herodot. l. 3.*

with *Dæmons*, ſince notwithſtanding his extream ſickneſs he had been able to defend himſelf againſt the wild Beaſts, and recover'd his ſtrength, without any man's help or aſſiſtance.

AND howſoever barbarous and inhumane theſe cuſtoms may ſeem to us, yet were * they amongſt them ſo ſtrictly obſerv'd, that they condemned to Death one of their moſt Illuſtrious Captains called *Seoſez*, only becauſe he had interred his Wife; Burial amongſt them having (as they ſaid) always been contrary to the Religion of their Country. And for further confirmation of what hath been ſaid, the Hiſtorian *Menander* ‖ aſſures us, that one of the Principal Conditions in the Treaty of Peace, concluded between the Emperor *Juſtian*, and *Coſrhoez*, one of their Kings, was that the *Chriſtians* of his Kingdom ſhould be permitted to bury their Dead.

* *Juſt. l. 1 9*

Expoſing of Dead Bodies moſt ſtrictly obſerved by the *Perſians*.

‖ *Menand. in Excerpt. de Legat.*

NEITHER did they leſs abominate the Burning of the Dead,

Burning of the Dead abhorred by them.

which was the cauſe, why in the beginning of that Monarchy, King *Cambyſes* * had well nigh made his People to riſe in Rebellion againſt him, for having caus'd the body of *Amaſis* King of *Egypt*, to be digg'd out of his Grave, and afterward Burnt with great pomp and ceremony; they openly declaring, that this was to give a very dangerous example to Poſterity; ſince inſtead of being a Conſervator of ‖ the Laws of the Land, which did not allow either of Burials or Burning, he was the firſt that brake them.

*Juſt. l. 19.

‖ *Strab. l. 15. Cic. l. Tuſcul. l. 1.*

HOWEVER (not to diſpute the veracity of the forementioned Hiſtorians) certain it is, that this inhumane cuſtom of expoſing the Dead was never long in uſe amongſt the *Perſians:* For beſides that ſtately piece of Antiquity, call'd the Forty Pillars, whereof the magnificent Remains are ſeen in theſe our days, in the very ſame place, where the famous *Perſepolis* once ſtood; we read in *Cicero*'s *Tuſculan* Queſtions,

Burying in uſe alſo amongſt them.

Queſtions, as likewiſe in *Strabo* and *Herodotus*, that in time paſt theſe People were wont to cover the Corpſes with Earth only, without any other ceremony or expence; or elſe (after they had covered them over with Wax, to preſerve their ſhape and figure) ſhut 'em up ſometimes in Caves and hollow places of Rocks, and ſometimes in Tombs. And *Xenophon* * puts us out of all doubt concerning this matter, when he tells us, that *Cyrus* expreſly forbad his Children to put up his Corps in any rich Coffin, but barely to commit it to the ground. The ſame thing is confirmed to us by *Juſtin* and *Quintus Curtius*, ſpeaking of old *Darius* Son to *Hyſtaſpes*, and Father to *Xerxes*, who (ſays he) having ſubdu'd the *Carthaginians*, aboliſh'd the *Cuſtom* they had of *Burning* their Dead; and inſtead thereof ordain'd *That* of *Burials*. The other (*viz. Quintus Curtius*) in the exact Deſcription he gives of the Defeat of the latter *Darius*, and

* *Xenoph.* l. 2.

the Conqueſt of his Country by *Alexander* the Great, tells us, that this incomparable Conqueror having totally routed and deſtroy'd the *Perſian Army* at the Pillars of *Amanus*, upon the News he received, that the King was kill'd there, preſently diſpatch'd *Leonatus*, one of his principal Courtiers, to his Mother and Wife, to condole with, and comfort them; and that theſe Princeſſes in the trouble and confuſion wherein they were, by reaſon of their extream affliction, thinking at firſt that he was ſent thither to diſpatch them, fell down at his feet, and with tears beſought him, not to ſlay them, before they had buried the Body of that poor unhappy Prince. Which Opinion is the more confirmed, becauſe *Alexander* having afterwards deliver'd *Beſſus*, who had kill'd *Darius*, into theſe Princeſſes hands, they thought they could not inflict upon him a more cruel puniſhment, than by cauſing his Body to be cut into a thouſand pieces,

pieces, and scattered abroad in the Fields. We also learn from *Appian* and *Plutarch*, that *Artaxerxes* having made the Chief of the *Grecian* Commanders his prisoners, who had taken the Party of his Brother *Cyrus* against him, caus'd them to dye a shameful death, and exposed their Corpses to the devouring Beasts. So that we must needs conclude, that at least in those days the casting abroad of Dead Bodies was accounted a Punishment, and not an Honour amongst them.

Their Mourning.

DURING the time of their Mourning they wore cloaths of a brown colour; and not only the Men and Women were shaved, and had their hair cut off, but generally all their Beasts and Cattle were shorn too. But as they have in these latter Ages, embrac'd the Law of *Mahumet*, so have they altered their Customs and Ceremonies. They can bury no Body, except they have first demanded, and obtain'd the King's Leave for it; or if they be

Ceremonies of the *Persians* at this day.

too far from the Court, the Lord Lieutenant's, or Principal Magiſtrates; which asking of Leave is but a Formality, it being never denied. Aſſoon as this is granted, if the Party be never ſo little conſiderable, they carry ſome Standards before his Corps, which are followed by Saddle-horſes, charged with their Arms, *viz.* Swords, Darts, Arrows and Turbants. Thoſe that lead theſe Horſes are naked to the Waſt. Then come their Friends, who beſides their nakedneſs, give themſelves large gaſhes, out of which the bloud runs from all parts. They all march before the Body, round about which their Prieſts are, ſinging Dirges, or Prayers for the Dead, which are interrupted and blended with the ſad lamentations of the deceaſed parties Relations, who follow after the Corps, at the head of a great throng of people, who have all their Turbants untied, and hanging looſe on their ſhoulders. In this order they proceed, till

till they come to a River, or any other place where much water is, and there waſh the Body, having firſt placed it under a Tent. Then they march on towards the place of Burial, which is moſt commonly a *Moſquee*, in caſe the Perſon deceaſed be of Quality, or if of a low rank, the next Church-yard. As for their Kings, they are all intombed by themſelves, in a particular *Moſquee*, which is covered without with green Tiles, and within with plates of Silver; their Tombs being ranged all along the wall in a moſt curious order, and over-laid with the moſt rich Silk, Stuffs, and cloth of Gold, that can be had.

CHAP. V.

The *Funerals* of the *Turks*.

HAVING juſt now ſpoken of the *Mahometans*, with reſpect to their Ceremonies about the Dead, we ſhall now (to avoid confuſion) proceed to the Funerals of the *Turks*, who are the principal Sect among them.

Their bewailing of the Dead.

IT is not a hard matter with them to know how many dye in a City; For as ſoon as any one is Dead, the Women begin with loud cries to bewail them, and by this ſad noiſe they gather their Neighbours together, who continue the ſame doleful Lamentations, relating with tears in their Eyes, the good and noble Actions of the Deceaſed.* And theſe Lamentations which may be heard very far off, are continu'd to the very Place where the Corps is deſign'd to be buried; Which mourning

* *Thevet's* Voyage.

ning ſolemnity, ſome do recommence at the Years end, and ſo continue the ſame by intervals for ſeveral Years together, proportionably to the Love they bear to the Party deceaſed. They carry alſo many good things, and varieties of Meats to the Grave, which they diſtribute to thoſe that paſs by, that they may mourn with them; and do hire Weeping-women, to make this Ceremony the more doleful.

Their way of Burying the Dead.

AS to their way of Burying, it is no leſs ſingular. They waſh the Corps, and ſhave all its Hair off; Then they wrap it in a Linnen-cloth, which they have beſprinkled with Soap-ſuds, and afterwards with Roſe-water; and thus lay it down ſtretched out at length in a Coffin, (which they expoſe to the view of all comers, in the Entry of their Houſe) not lying on its Back, or Belly, but on its right ſide, with the Face turned to the *South*, as if looking towards *Mecha*; a City, which they have a great veneration for;

for; it being the Native Place of their Prophet. This Coffin is cover'd with a Canopy of divers Colours, according to the different Rank or Quality of the Perſon. If it be for a Souldier, it is red; if for a Prieſt, green; and if the Party was neither of theſe, then they make uſe of a black covering.

IT is likewiſe to be obſerv'd, that when they wrap their Dead in a Winding-ſheet, they let their Feet & Heads be at liberty, that they may the better, and with the more eaſe kneel down, when the Angels come to examine them; leaving them a lock or tuft of Hair on the top of their Heads, that the Angels, who make them kneel whilſt they interrogate them, may by that Lock lay hold of them: For they are of opinion, that as ſoon as the Dead is in the Grave, his Soul comes into his Body again, and that two Angels in a diſmal, horrid and frightful ſhape, preſenting themſelves to him, ask him theſe Queſtions, *Who is thy God?*

Their fooliſh Fancies touching the Examen of Souls.

God? What is thy Religion? Who is thy Prophet? To which he ought to anſwer thus; *My God is the true God*; *My Religion is the true Religion, and my Prophet is MAHUMET.* This is the only anſwer, that can ſecure him at this pinch; and the very ſame (as they ſay) which all thoſe, who have liv'd well, do return to the Angels. Now as ſoon as he hath given this anſwer, a lovely Creature is brought to him (which are his good Deeds) and remains with him, to comfort and delight him until Doom's Day, when they ſhall both enter into Paradiſe.

BUT if the dead Perſon know himſelf guilty, he is ſo poſſeſt with fear, that he cannot give ſo juſt and ſatisfactory an Anſwer; and thereupon is preſently ſeverely puniſh'd; for thoſe black Angels (as they ſay) ſtrike him with a fiery Club; and that with ſuch violence, that the fierceneſs of the ſtroak makes the ground to ſink under him, where he

he is ſo extremely preſs'd and ſqueezed, that all the Milk he hath ſuck'd from his Nurſe, runs out through his Noſe. After all this comes to him an ugly Creature (which is nothing elſe but his evil actions) and abides with him, to torment him until the Day of Judgment, when both of them are to be caſt into Hell, there to endure greater Puniſhments. Wherefore, to the end the deceaſed may be delivered from theſe Black Angels, their Friends, that come to weep and lament at their Graves, do encourage them, crying continually with a loud voice, *Be not afraid, but anſwer boldly.*

Their fooliſh Opinions concerning Good and Bad.

ANOTHER diſtinction no leſs ridiculous than this, do they make between good and wicked Perſons. They ſay, that at the day of Doom * *Mahumet* ſhall come to the Valley of *Jehoſhaphat*, to ſee whether *JESUS CHRIST* ſhall judge Men in Righteouſneſs; and that after Judgment paſt, he ſhall be chang'd into a white Sheep, in whoſe Fleece all

* *Georg. ep. rer. Turc. c. 5.*

all the *Turks* ſhall be hidden, as ſo many ſmall worms; and that thoſe who ſhall fall off at his ſhaking of himſelf, ſhall be damn'd; but that ſuch as ſhall ſtick cloſe to him, ſhall be ſav'd; becauſe he'l carry them along with him into Paradiſe.

Their attending the Corps to the Grave.

AS for what concerns their manner of accompanying the Corps to the Grave, it is very plain and ſimple. They carry it out of the Houſe, the Head foremoſt; the * Prieſts go before it, ſinging Hymns or Prayers; and the Relations and Friends follow after, bitterly wailing and lamenting. At their return, they feaſt the Prieſts, and reward them with a Piece of Money, if the Party deceas'd was rich; but if he were poor, they go through the Streets and other publick Places, and beg of the People what's due to them on this account.

* *Lonicer. Chron. Turc. lib. 2.*

The Graves of great Perſons, and the manner of their Burials.

AS for great Perſonages, they differently make choice of their Sepulchres, according to their various inclinations and fancies: Some of 'em

'em cauſe themſelves to be buried in curious and pleaſant Gardens, planted with abundance of Trees, and embelliſhed with * Flowers; which Gardens they encompaſs about with ſtrong Walls, that no Beaſts may enter them, walk over their Graves, or annoy and defile them with their dung; this ſeeming an inſufferable thing to them, even after their death, as if they ſuppoſed themſelves to be ſenſible in their Graves. Beſides, they build great Alms-houſes near the place where they intend to be buried, and bequeath large Revenues to the ſame, for the relief and maintenance of the Poor.

* *Leunclav. Hiſt. Muſul.*

OTHERS order their Coffins to be carried into ‖ Moſquees, where they are placed on the ground, cover'd with their Canopy and Turbant, with ſeveral Lamps, continually burning about them. After this manner are the Graves of all their Emperors moſt commonly adorned, and particularly that of *Mahumet* himſelf at *Medina*. True it is, that

‖ *Bellon. 3. Singul. Chron. Turc. l. 2.*

that his Coffin has no *Alcorans* faſtned to it, becauſe he being lookt upon as their Prophet, they don't think it neceſſary to pray for his Soul, ſince it is he that ſaves others; * though thoſe Books are always affixed to all other Tombs, for the convenience of them that come to pray there; and ſome of theſe are continually attended by people, who out of the ſaid Books read prayers by turns, both day and night; for which they are paid out of a large revenue the deceaſed Prince has appointed for that purpoſe, to the end the Prayers for the Reſt of his Soul might never ceaſe.

* *Elias Grammat.*

The place and manner of Burying the common ſort.

AS to the common ſort, holes are digg'd for them in their publick Burying-places, wherein they being laid down, and cover'd over with Earth, two ſmall Pillars, or two pieces of Wood, are * erected upon their Graves; the one being ſet at their feet, and the other at their head. But there are ſome, who being deſirous to diſtinguiſh themſelves

* *Bar. Dec. 1. l. 1.*

ſelves from others, and able to be at ſome coſt, have Tombs made for them, much after the faſhion of Altars, in the ſaid publick places.

Their reſpect for all manner of Graves.

AND ſo great is the Veneration they have, not only for their own Sepulchres, but thoſe alſo of all other Nations, that the robbing, or violating of any of them, is held amongſt them the higheſt Crime a man can commit: ‖ As we may plainly ſee in *Thevet*'s Coſmography, who tells us, that one of their *Ottomans*, called *Selim*, in his Expedition againſt *Egypt*, from whence he return'd Victorious, and Maſter of the whole Country, caus'd ſeveral of his own Souldiers to be ſeverely puniſhed in *Syria*, only for having open'd the Grave of a *Jewiſh* Phyſician, upon the hopes of finding ſome treaſure there; fourteen of which were hang'd; three empaled, and the reſt put to death by divers Torments.

‖ *Georg. ep. rer. Turc. c. 7.*

Several inſtances to this purpoſe.

BESIDES, the ſame Emperor ſeeing many Graves of the *Chriſtian*

* *Chriſtian* Princes in *Jeruſalem*, who under *Godfrey* of *Bouillon* did recover the *Holy Land* from the hands of the *Turks*, and who had been the cauſe of ſo great defeats they had received in ſeveral bloudy Battels, did nevertheleſs, under great penalties, prohibit the touching, or diſturbing of them: *For* (ſaid he) *all Graves, even thoſe of our Enemies, are eſteemed in our Religion as Sacred things.* In ſhort, they are ſo tender and nice in this Point, that they will not ſuffer any body on horſeback to ride through their Church-yards. Which was the reaſon why *Monſieur de Villamonté* hardly eſcaped being ſton'd to death in the ſame City; becauſe he had rid through a Place where ſome poor *Turks* were formerly Buried; the Place being ſtill accounted Sacred by them, though there was not the leaſt ſign of any Grave there. * *Eulog. l.* 1.

To be depriv'd of Burial accounted a great misfortune amongſt them.

MOREOVER, they account it one of the greateſt misfortunes that can poſſibly befal them, to be

depriv'd of Burial. Thus we read, that that famous General *Zubienzar* (who continued the ſiege of *Conſtantinople* for ſeven years together) being ſhot with an Arrow, and finding himſelf ready to give up the Ghoſt, charged his Souldiers couragiouſly to continue the Attaque, till they had laid his Body ſo deep in the ground, that his Foes might not be able to diſcover, and find out the place where he was Buried. And it was upon the ſame account, that *Solyman* dying in the territories of the *Chriſtians*, into which he was advanced with a potent Army, deſigning to ſpoil and make havock of them, ſtrictly commanded his Captains to convey his Body into his own Dominions, that the *Chriſtians* might not offer any injury to his Tomb.

BUT what does fill me with greater wonder, is the reſpect which one of their Princes, *Noradine* by Name, had for the Sepulchre of *Baudouin*, the Third King of *Jeruſalem*;

lem; for he being dead at *Beryte*, and his Body with great pomp carried from thence to the Burying place of his Anceſtors, ſome adviſed him to take that opportunity, to invade the *Chriſtian* Countries, and avenge himſelf of the many affronts he had receiv'd from them. But ſo far was he from acquieſcing in their advice, which ſeem'd very promiſing and advantageous, that he reproached them with the little reſpect and conſideration they had for the Dead; adding, that for his part he had rather loſe the Empire of the World, than diſturb the Grave of any one whatſoever.

CHAP. VI.

Funerals of the *Chineſes.*

NEVER were any People in the World ſo nice and ſcrupulous in this Matter, as the *Chineſes:* For * they not only (every one of them) keep in their houſes a Book containing all the Rites and Ceremonies uſed at their Burials, which they read over as oft as any one is Dead, to the end they may the more exactly pay every the leaſt punctilio of Duty and Honour due to the Deceaſed; and rather love to exceed what is preſcribed in the ſaid Ceremonial, than to omit any the leaſt circumſtance therein ſet down: But though their Mourning be very long and tedious, it laſting no leſs than three years, and very troubleſome, as tying them to the ſtrict obſervation of moſt ſevere Laws; yet none

* *Pint. Voyag.*

Their mourning.

none amongſt them has, to this day, ever complain'd of their rigour; but on the contrary, they think themſelves moſt happy, if they can but return their Parents an acknowledgment ſuitable to the pains they have taken for them in their infancy; in bewailing them the ſpace of three whole years, becauſe during the ſame term of time they took ſo much care of their education, in their moſt tender and helpleſs years. They cut off part of their Hair, and dreſs themſelves in a courſe linnen-cloth; they are never ſeen at publick Sports, and ſolemn Rejoycings; they ceaſe from proſecuting their Adverſaries, and ſuing for Judgment againſt them; and if they be Magiſtrates, they lay down their Office, during the whole time of their Mourning; and he would be eſteem'd a moſt baſe and infamous perſon, who ſhould omit the leaſt of theſe circumſtances. Beſides, Children are not permitted to marry, before they are out of Mourn-

ing; and if any during this time contract a marriage in private, and it come to the Justice's knowledge, besides the fine laid upon them, the Marriage is declar'd void. Neither is it lawful for those that are married to lie with their Wives, there being penalties appointed by the Law against such Women, as are found with Child within the foresaid interval. In short, all manner of rejoycing is, during all that time, so strictly forbidden, that they who ride on horseback are not permitted to use a Collar of Bells, wherewith they adorn their Horses, though they be so much in fashion there among Travellers, that neither rich nor poor do ever ride without them.

* *Marin. relat.* *AS for the Fathers mourning for their Children; Brothers for Brothers, and Nephews for Uncles, it does not last so long. But the mourning of a Husband for his Wife, or Wife for her Husband, is as long and tedious, as is that fore-

mentioned

mentioned of the Children for their Parents.

THE firſt Duty they pay to their Deceaſed Relation, after they have cloſed his Eyes, is to furniſh two Tables with all ſorts of Meats, and the beſt Wine; one whereof they ſet near the Bed, on which the Dead is lying, his Kinſmen and Friends diſcourſing him, and inviting him to eat and drink with them, as if he were ſtill alive; and the other in the Anti-chamber, which is no leſs well deck'd and provided, for the entertainment of thoſe that come to condole with them. But true it is, that theſe Viands that are equally dainty, are eaten in a very different manner. Some hours after the Table ſpread for the Relations of the Deceaſed is taken away, little of the Meat being touch'd; becauſe theſe poor Creatures, in the midſt of their affliction, and at the ſight of ſo ſad and doleful an object, find more eaſe and ſatisfaction in weeping, than in eating; whereas

Feaſts for the Deceaſed.

the other, though plentifully and ſplendidly furniſh'd, is ſcarce ſufficient for the Gueſts; who for the moſt part are ſmell-feaſts, and good-fellows that repair thither, rather to make good cheer, and ſtuff their bellies, than to expreſs any ſorrow for, or ſhare in the affliction of the Family.

THEY keep the ſame Feaſts alſo, though they be far from their own Country, as ſoon as they are informed of the Death of any of their near Relations: Upon the firſt news they receive of it, they cauſe the Name of the Dead to be written on a board; to which they addreſs themſelves, and ſpeak, as if the Body were preſent, and make all the haſte they can to recover home, in order to acquit themſelves in their Duty. And in caſe it happen, that for a long time they receive no news from their Relations abroad, inſomuch as they have reaſon to ſuſpect their death, if after they have adviſed with Soothſayers, and made all poſſible

poſſible enquiries, they can't procure their Bodies (being Dead) then they make an Image of Plaſter, and pay to it the ſame Honours, which they would have paid to the Corps it ſelf.

Their Singing and Praying for the Dead.

AS ſoon as theſe Feaſts are over, the *Bonzes*, which are their Prieſts, are call'd in, to rehearſe the uſual Prayers, which they do in ſo ſad and mournful a tune, and withal ſo extreamly harſh and frightful, that one would rather think it to be the howling of Devils, than the ſinging of Prieſts. This done, they appoint the day and hour of the Burial; after which, every body being withdrawn, they leave the Corps in the hands of ſuch, who are to take care of preparing it, in order to its Interment.

Their way of Burying Corpſes.

THESE do waſh it with ſweet waters, dreſs it in his fineſt Cloaths, and put it up in a Coffin, * with ſeveral precious things, which are given to the Deceaſed by his Relations. And to the end that neither

**Nic. Trig. de reb ſing.*

neither Devils, nor Men ſhould dare meddle with them, they alſo put into the Coffin ſome horrid and frightful ſhapes, which they ſay are very ſure Guardians, and ſcarecrows againſt all manner of Robbers. How great Riches are conſum'd and ſpent in theſe Funerals, is almoſt incredible; for beſides that theſe Coffins are often of Gold or Silver, many Jewels and precious Stones of great value are together encloſed with them.

Their Superſtition about the time of their Burials.

* *Idem ibid.*

NOR do they ever bury their Dead in thoſe Years where the laſt number is the ſame with that of the Year of their birth. For example, *if the Party were born in one thouſand ſix hundred and five, or fifteen if you will, and he happen to dye in the Year one thouſand ſix hundred thirty five, forty five, or in any of a like denomination; they keep the Corps all that Year over, being in continual expectation, that as his Soul came firſt into his Body in a Year of that number, ſo may it the ſame

ſame Year return and be re-united again with it. And this fooliſh belief doth ſo far prevail with them, that when ever it happens ſo, they dare not inter the Body but the year after.

Their fooliſh fancies touching the return of the Dead.

WITH a like ridiculous and vain Opinion do they entertain their fancies, concerning the return of the Dead into their Houſes once a Year, which they imagine comes to paſs in the very laſt Night of the Year; and to the end their deceas'd Friends and Relations may, without any more ado enter-in as ſoon as they come, they leave their Doors open * all that Night. In the mean time they make their Beds ready for them, and ſet a Baſon full of Water in the Chamber (to waſh their feet) and whatſoever elſe they may have occaſion for. Thus with great ſtilneſs and ſilence they expect their coming till Midnight, when ſuppoſing them arrived, they complement them, by telling them how glad they are of their Company; and there-

* *Pint. relat.*

thereupon light ſeveral Wax-Tapers, that are placed on an Altar, which they have for that uſe; on which they burn a compoſition of ſweet-ſcented Drugs, with a thouſand like Perfumes; then they with great reverence bow themſelves to them, praying them to remember their Children, Nephews or other Relations that Year; that by their means they may obtain of the Gods, health, ſtrength, and a long and proſperous Life, with plenty of worldly Goods. Now though this may ſeem a ridiculous cuſtom, yet the neglecting or omitting of the ſame, is reck'ned amongſt them a moſt high and unpardonable crime; and of which, if any ſhould be guilty, they would not fail to lye under a continual apprehenſion, that the Dead would ſome time or other avenge that impiety, and ſeverely puniſh them for the ſame.

BUT to return from this digreſſion; we'l now ſpeak of the end and upſhot of their Funeral Ceremonies.

nies. The day on which the Corps is to be Buried, they early in the Morning give publick notice of the Hour, when it is to be carried to its Grave, to have the greater concourſe of People to attend it. * In the front of all this Proceſſion, march Colours and Standards, which are followed by Men playing on Inſtruments, ſome on Drums, others on Ho-boys, others on Bag-pipes, and others on Trumpets; after theſe come up a Company of Dancers, who are dreſt in mighty ſtrange and antick habits, like Stage-players, leaping and dancing all the way in a very ridiculous manner. After this third Company, comes another, that is no leſs ſingular in its kind: They are a number of Men, armed with ſeveral ſorts of Weapons, ſome with Symetars, others with large Shields and Bucklers, and others with Clubs, whoſe maſſy end is ſtuck full of Iron-ſpikes; theſe are ſeconded by others that carry Fire-arms, which they continually diſcharge; and the Prieſts, who

The manner of their attending the Corps to the Grave.

* *Didac. relat.*

who come next after them, do cry and bawl as loud as ever they can; which noiſe though very great, is ſtill encreas'd by the ſad and ſonorous lamentations both of the Relations and People attending; inſomuch, that if there ever was a mad concert, this may well be call'd ſo; beſides that, this antick mixture of Players, Dancers, Souldiers, Muſicians and Mourners, makes it the moſt ridiculous ſhow in the World.

AS to the Bodies of the Rich, they are moſt commonly carried into the Country; every one of them making choice of a place of Burial for himſelf in his own ground; by reaſon they hope to enjoy their Eſtates in another life, and accordingly take poſſeſſion of the ſame, by their being Buried there. Upon which account it is, that when a Grave is once made in any Land or Poſſeſſion, the Kindred of the Dead are, from that time forward, deveſted of the liberty to diſpoſe of it to others. And as during their Lives they

they ſpend much time and money towards the preparing of thoſe Graves, which after their Death are yet further inrich'd and embelliſh'd by their Friends and Relations, ſo are they the moſt magnificent and ſtately ſtructures that can ever be ſeen.

Fooliſh and ſuperfluous Expence about their Dead.

BESIDES all this, the Relations of the Dead, do put themſelves to other great expences, to * ſupply them with goods in the other world. In the midſt of ſome publick place they erect vaſt Buildings, whoſe Fabrick is both curious and coſtly; and having written the Name of the Deceaſed upon them, they burn them to aſhes, being of that belief, that the ſame paſs to the other world, and that their departed Friends take poſſeſſion of them, as if they were made over to 'em by a Letter of Attorney.

* *Id. ibid.*

IT remains yet, that we ſpeak of two ſorts of Burials which are in uſe among them, *viz.* of the meaner ſort, and of their Kings.

The

The former of which are interred in publick Burying-places, without much ceremony or expence, their belief being, that they muſt be poor in the other World, as they have been in this.

Peculiar Ceremonies us'd at the Death of their Kings. * *Marin. relat.*

AS for their Kings, though they be interr'd according to the way preſcribed by the Religion of the Country, yet there are particular Ceremonies obſerved * for them, which are not us'd to any other, though they be of the higheſt rank. Aſſoon as they have given up the Ghoſt, they are with a great deal of pomp and ſplendor, laid on a Bed of State, placed in the midſt of the great Hall of their Palace; for beſides that the ſaid Bed is made of the moſt rare and coſtly wood, it is all lin'd and garniſhed within with cloth of Gold, whoſe edges hang down to the ground. Then comes his Succeſſor accompanied with his Brothers (if he has any) all of them cloathed in Sackcloth, and girded with Ropes, with a ſmall twiſted Cord

Cord about their heads, who after they have, with humble obeiſance, paid their reverence to the Corps, and by their weeping and dejected countenances, declar'd how ſenſibly they are afflicted for the Death of ſo great, and ſo good a Prince, they preſently withdraw, and cauſe their Hair to be cut off, by one of their chief *Mandarins*, or Courtiers.

IN this mourning habit they return again the next day to the Palace, where having a ſecond time, in the ſame manner as before, paid their duty to the Corps, they tranſfer it themſelves into a portable houſe, where they lay the Coffin on a Table gilded all over, round about which are ſet ſeveral pots of Flowers, that together with a great number of Cenſers, and Perfuming-pans, exhale a ſweet ſcent all over the place, wherein nothing is wanting, that may render it every way admirable; there not being ought elſe to be ſeen, but the dazling luſtre of Gold, Silver, and precious Stones,

intermixed with the light of many thouſands of Virgin-wax-Tapers.

Their Funeral proceſſion, and attendance.

THEN the Funeral proceſſion is appointed in order to the burying of the Corps. But before it commenceth, the Princes call to them three Perſons of the higheſt Quality in the whole Kingdom, whom they chuſe to attend the Body to the Grave (becauſe they cannot do it themſelves) and take their Oaths of them, that they ſhall not only diſcharge their duty therein, with all poſſible Glory and magnificence, but withal hide the place ſo carefully, that none but thoſe of the Royal Family may ever come to the knowledge of it. Which Cuſtom of concealing the Sepulchres of their Kings, is by them obſerved, becauſe they apprehend the immenſe Treaſures they bury with them, would otherwiſe be ſtoln away.

THUS having by the ſolemn Oath of theſe Commiſſioners, provided againſt that fear, they cauſe the ſignal of the proceſſion to be given

ven by the confuſed noiſe of a great number of Drums. And the Souldiers of the Guard, both Muſqueteers and Halberdeers, to the number of fifteen thouſand, every one of them clad in a long dark blue Gown, with a Cap of the ſame, rank themſelves into rows, making a lane down to the River, where the Corps is to imbark; for commonly the Bodies of their Soveraigns are tranſmitted into remote Countries. The ways being thus cleared of people, and open for a free paſſage, the Funeral March begins, with a Chariot charged with a great Column, a-round which the King's Life, Age, and Virtues, with the moſt remarkable of his Exploits, are written in Gold and Silver Letters, and on the top of it three Globes of Gold and Silver are ſet, one upon another. After this comes another Chariot, in a manner all of Gold, which carries the imboſſed picture of a City. Then advances a third, that bears the

Royal Throne, all of Gold and Ivory, whereon is laid the Crown of the late King. But all theſe Machines, though marvellous rich and coſtly, are not to be compar'd with that *Mauſoleum*, or portable Houſe, in which the Corps is laid: Immediately before which, advances a great number of Muſicians, who, without ſinging, play in concert to the ſighs and lamentations of the Aſſembly; on either ſide of it, the Eunuchs, and other chief Officers of the Crown do attend; and the new King, with the Princes his Brothers, dreſſed as you have heard before, walk after bare-footed, having falſe Hair on their heads, and counterfeit white Beards, with a Pilgrims Staff in their hand, as if they intended to ſignifie by this poor equipage, that in loſing their King they had loſt all. The Queens and other Ladies of the Court, to the number of eight or nine hundred, clad all in White, with Vails of the ſame colour, accompany them, together

gether with more than a thouſand *Mandarins*, who have a courſe linnen-cloth careleſly wrapt about their body, much like a hair-cloth; or elſe are apparel'd with a covering made of barks or leaves of Trees. And laſt of all, four thouſand Armed men bring up the rear of this great and pompous Proceſſion.

AS ſoon as the Body arrives at the River, it is ſaluted with the diſcharging of the Guns from three Gallies, which attend there on purpoſe, and with great volleys of ſhot from the band of Muſqueteers. The chief of which, called the Galley Royal, that is appointed to carry the Corps (beſides that a great part of it is covered with hangings of Cloth of Gold) has all its Rowing-benches decked with the moſt rich *Perſian* Carpets, and the Rowers in the moſt ſplendid garb imaginable, of divers colours. As for the other two, whereof the one carries the City, and the other the *Mauſoleum*, they are both gilt all over without

and within, from the Stern to the Prow.

AS ſoon as theſe Gallies are put off, from ſhore, the King and all his Court vying to out-do one another, in demonſtrations of the affliction they conceive for loſing ſo great, and ſo good a Maſter, follow them with their Eyes, as far as they can, with all poſſible expreſſions of an exceſſive ſorrow; and when they are got out of ſight, they return to the Palace, from whence the King iſſues out his Proclamation for the ſolemnizing of a general Mourning throughout the Kingdom; which Mourning laſts three whole Years, during which time no body dares, either dance, ſing, or play upon any Inſtrument.

SOME time after, the King, to diſcharge himſelf of the obligation of a Preſent he ows his Predeceſſor, cauſes the repreſentation of a whole Kingdom, or of an Army encamped under their Tents, or of a large City only, to be erected in the midſt

of

of ſome large place; and after having ſpent abundance of riches about the building and furniſhing of theſe Machines, they are by his order ſet on fire, to the end his Father or Predeceſſor may receive and enjoy them in the other World.

AND what is yet more ridiculous in this ceremony, is, that before he thus fooliſhly cauſe the aforeſaid Machines to be ſet on fire, he formally buys the ſame of ſome perſons that are on purpoſe appointed to be within them. The particular circumſtances of which take as follows: The King advanceth to the door, and by his order, a Muſician delivers himſelf with a tunable ſinging voice to this purpoſe. *There was ſome time ago a moſt rich, wiſe, and Puiſſant King, who having laid down his life in this World, to enjoy Immortality in the other, and conſequently deveſted himſelf of all his Eſtates and Dominions, in favour of his Children, without reſerving any thing to himſelf of all thoſe immenſe*

Eſtates he poſſeſs'd here: And it being nois'd abroad, that he is now ſolitary and wandring in a ſtrange Country, without Souldiers to guard him, without Horſes or Elephants, wherewithal to defend himſelf: Without a Train and Equipage ſuitable to his Grandeur, and without a Palace for the place of his abode; the report of this ſumptuous Building has drawn us hither, with intention to purchaſe it: If therefore he be willing to part with it, whom it belongs to, he will very much conſult his own intereſt in ſo doing, we being reſolved to ſpare nothing to procure it, that thereby we may expreſs the love we have ſtill for our deceaſed Father. To which the people that are within anſwer in a like muſical tone, that they are fully ſatisfied with the offer; and thereupon the price being agreed on both hands, the Prince makes his entrance into, and takes poſſeſſion of it, in the Name of his Father. After this placing himſelf in the Tent Royal, if it be an Army encamped; or in the chief City,

if

if it be a Kingdom; or in the Palace, if it be only a City; he there, together with his whole Court, hear kneeling the recital of the old King's Life, which being ended, he cauſes the Machines to be ſet on fire, amidſt the confuſed noiſe of Trumpets, and other Inſtruments.

The magnificence of their Graves.

AS for the magnificence of their Graves, it is ſuch, as cannot be ſufficiently deſcribed. Nothing like or near it, has not only ever been ſeen in * *Europe*, or recorded in Hiſtory; but it is even hard to imagine what we are told concerning it, by thoſe that have ſeen them. *Anthony de Faria*, a *Portugueſe*, who in his Voyages accidentally diſcover'd and landed in this concealed Iſle, where their Royal Tombs are, has left us a moſt ſtupendious account of them. He calls the Iſle *Calempluy*, which he ſays lies at the mouth of a large River, where it diſembogues it ſelf into the Sea, in the extream parts of *China* Eaſtward; being a place, which by rocks is made, in a manner,

* *Pint. Voyag.*

ner, inacceſſible, and which the lofty Cliffs, that ſurround it on every ſide, do conceal from the Eye of thoſe that ſail by it; the ſwift current of the River contributing alſo very much to its ſecrecy. He adds, that that Iſle is but a mile round, and is environ'd on the water-ſide with a wall of Jaſper, flanked with a rampart of Earth; on the top of which there is a Walk, or Gallery, faced with Baluſters of bright ſhining Copper, with ſeveral intermixed Pillars of the ſame Metal, and behind them, at a convenient diſtance, the figures of abundance of Animals of molten Copper, almoſt of all the kinds that can be found, which make one ſide, as the Baluſters the other, of a moſt curious and delightful Gallery. Within the precincts of which, you ſee nothing but little Groves of Orange-trees, and other the moſt delightful and ſweet-ſmelling Trees, with ſeveral Temples and Hermitages.

IT is in theſe Temples and Hermitages they depoſite the Bones of their Kings, and other Princes of the Royal Bloud; which are built not only of Marble, Porphyre, and Jaſper, but with variety of other Stones, which with us are accounted precious, both becauſe of their beauty and rarity. Neither are their Coffins leſs rich; the matter whereof they are made, being Gold or Silver, beſides the vaſt Treaſures incloſed in them. Theſe Coffins are always attended by Hermits, who continually pray for the Dead, being themſelves perſons of the higheſt Quality; for none are ſent thither, but great Lords, who ſeeing themſelves arrived to a great Age, are glad to retire, and end their days at their Princes Graves; thereby hoping to anticipate their favour, and procure for themſelves to be their Courtiers in the other World, as they have been in this. There are alſo many young Gentlemen, who by ſome miſdemeanours, being

being fallen into disgrace at Court, take for a great favour to have the liberty of going, and retiring themselves for ever in these delightful Hermitages, where they make it their business to supplicate those Illustrious Deceased, to make their peace with the King, that they be re-admitted to his Grace and favour,

CHAP.

CHAP. VII.

Funerals of the *Americans.*

THE Inhabitants of *America* always took a particular care to bury their Dead, becauſe they believed, that on that Ceremony depended the reſt of the Soul departed. They were all of them generally perſwaded of the Souls immortality; though to this truth (which Nature taught them) they added a thouſand Fables of their own invention.

THEY fancied almoſt as many different places for the Dead, as there were different kinds of deaths, as well as different ſorts of crimes. Their fooliſh Opinions concerning Souls.

* For example, they were of opinion, that good and honeſt Men, as thoſe that had been kill'd in Battels, or had devoted themſelves to be a Sacrifice in honour of their Gods, went * *Joan. Leri. hiſt. Americ.*

went directly after their Death, to the Houſe of the *Sun*, which they placed near that Luminary: This was the higheſt degree of happineſs among them. As for the wicked, they ſaid that they remained here below on the Earth, and were yet more unhappy there, than they had been during their lives: That thoſe who had been Thieves were continually purſu'd by *Dæmons*, that never left them at quiet: That the Adulterous were ſcorched with the Flames of their unlawful Luſts; and though they had always many handſome Women before their eyes, yet they were the only Dead, to whom it was forbidden to marry again in the other World, becauſe they had indulged, and given themſelves too much liberty in this: That thoſe who had killed their Fathers, their Wives, or Children, were eternally ſlain by the ſame Perſons, and with the ſame kind of Death wherewith they had formerly deſtroy'd them: That they

who

who had murther'd their Kings, met after their Death with a company of mad riotous fellows, with whom they were fain to fight inceſſantly, giving and receiving large wounds continually, without having ſo much liberty as to lay down their Arms for one moment, or ſtop the bloud guſhing out from all parts of their Body. And finally, That thoſe who had put any of their Prieſts to Death, were perpetually praying to the Gods, without any hope of ever being heard.

ANOTHER opinion they had concerning thoſe that died without having committed any crime, and who otherwiſe were neither good nor bad. If they were young Children, who had liv'd but a ſhort time, or died before they were weaned, they believ'd that they met with an inviſible Manſion upon Earth, where they enjoy'd that life they had been depriv'd of, and that there they attained to ſuch an extreme old age, that they could no more

more tell their Years: And if they were old Men, their opinion was, that they began to grow young, as ſoon as they were arrived in the other World, and that at length they became ſo very young, that their former old age was by them wholly forgotten. If any died of a ſudden death, they ſuppoſed him to go to a place, where he was moſt delightfully ſurpris'd, and ſtruck with a raviſhing admiration, to ſee in that Region every thing contrary to, or at leaſt very different from what he had ſeen in this: in the admiring of which ſtrange and agreeable *Metamorphoſis* he was employed to Eternity. And laſtly, if any were drowned, they fancied him to paſs from the Water into a dry place, where he immediately voided the water he had let down, and where he was no more in danger of meeting with the ſame misfortune, the Gods having taken care to leave neither Sea, River, Brook, nor any Spring there, leſt the ſight of water

ter ſhould occaſion any trouble to them who had miſcarried thereby.

THEY had alſo ſeveral ways of decking their Dead, which were generally very rich and pompous, and ſuitable to the Place or Office they had diſcharged, or to that * which in their life-time, they were moſt taken with. For example, they put upon their Prieſts the Ornaments of the Idol they had miniſtred unto: Courtiers they arrayed in ſuch a garb as their Prince moſt affected, and apparelled the common ſort in ſuch an habit, as was moſt agreeable to the condition, trade, or fancy of every one of them. Theſe were their ordinary ways of dreſſing the Corps. But they had others which were extraordinary, wherewith they ſet forth the Bodies of debauched and wicked fellows: for they clothed Drunkards in the habit of *Ometotchtli*, the God of Wine; and Adulterers in that of *Tlaxolteutl*, the God of Luſt. They had alſo particular

Their manner of apparelling the Dead.

* *Id. ibid.*

manners of apparelling thoſe that periſhed by Shipwrack, or in Battel, dreſſing the former like to *Tlacot*, the God of Water; and the latter in the warlike Ornaments of *Vitzilopuchtli*, the God of War.

Their Mourning. * *Bellef. in Coſmog.*

NOR was their Mourning leſs different and various; * it being more or leſs according to the age of the Party deceaſed; for they were extremely ſorrowful for the Death of their Children, and almoſt not at all concern'd for the Departure of aged Perſons; inſomuch that as they ſpared nothing to take care of the nouriſhment and education of the one, ſo they did much neglect the other. And what I find moſt remarkable therein, is this, That their Mourning for Children, was not only very long, but univerſal alſo, they being generally bemoaned by the whole City or Town in which they were born. On the day of their Death, no Body durſt come nigh their Parents or neareſt Relations, who carried themſelves like

like furious and mad People, and made a moſt dreadful noiſe within their Houſes, howling and crying like Perſons in deſpair, plucking off their Hair, biting, ſcratching, and tearing their Fleſh. On the next day they flung themſelves down upon their Beds, and bathed them with their own tears. On the third day they began their lamentations, which continu'd the whole Year; during which time neither the Father, nor Mother of the Child, ever waſh'd themſelves; and the reſt of the whole City, to condole with them for their loſs, did weep three times a day, till the Corps was carried to the Grave.

AS concerning their Mourning for others, it was regulated according to the number of the Years they had liv'd; laſting eleven Months, if the Party had liv'd but five Years; ten, if he had liv'd ten Years; nine, if fifteen; eight, if he had attained to twenty Years of age; ſeven, if twenty-five; ſix, if

thirty; five, if thirty-five; four, if forty; three, if he was above forty-five; two, if he paſs'd fifty; one only, if he was ſixty; and (as I have ſaid before) they ſcarcely mourned at all for ſuch as were very old and decrepit.

The richneſs of their Tombs and Monuments. * *Theves. l.* 22.

MOST commonly they buried the Dead; and * ſome of them plac'd them ſitting up-right in their Graves, leaving with them ſome Water, Bread, Salt, and Fruits, together with the Weapons they uſed in their life-time. Others ſhut them up in moſt rich and curious Coffins, whereof ſome have been found at *Cuſco* in *Peru*, of the value of above ſixty five thouſand golden Ducats. Others did bury them after a plain and ſimple manner, and erected on their Graves four Pillars (in the form of a gallows) whereon they hang'd their Arms, Creſts and Plumes of Feathers, together with a great number of Flagons of Wine and ſeveral ſorts of Meats. Others after having let the Body lye in the ground,

ground, for the ſpace of a whole Year, at the end thereof took it up out of the Grave; and paid a Duty or Service to it, which was ſo much the more ridiculous, becauſe it was made up of weeping and laughter. And not to ſpeak of other barbarous ceremonies which attended it, they firſt began theſe *Obſequies* with Songs, that contained a relation of the whole life of the Dead; which were oft interrupted with the doleful noiſe of wailing and lamentations. After which they ſate down to eat the Proviſions they had brought along with them; and having thus feaſted themſelves, they roſe and danc'd a kind of Jig round the Corps, which they concluded with huge cries, roaring out as loud as ever they could, ſtamping their Feet againſt the ground, and lifting their Eyes towards Heaven. At laſt they burnt the Bones of the deceaſed, and gave his Head to his Widow, or neareſt Relation, that they might keep the ſame as a Relick.

Their Songs, Lamentations and Feaſts.

Their opinion concerning the abode of Souls. * *Johan. Leri. ibid.*

AND for the Souls, they believ'd that they * retir'd themſelves into a pleaſant and plentiful Region, where they ate the beſt Meats, and drunk the moſt delicious Liquors; they alſo fancied that theſe Souls were the Eccho's that anſwer People when they cry or ſpeak aloud.

Particular Ceremonies for Phyſicians.

NOR ought we here to omit ſome other ceremonies of theirs, which are no leſs curious and obſervable. Thoſe among them that conſider'd their Phyſicians as petty Gods, becauſe of their procuring and preſerving of health (which of all temporal bleſſings is the greateſt) that they might ſhew them a proportionable honour at their Death, did not Bury them as others, but burnt them publickly with ſolemn rejoycings; Men and Women confuſedly ſinging and dancing together round about the Fire; and when the Bones were burnt to aſhes, every one endeavoured to get ſome part of them, to carry to his own Houſe, which they afterwards drunk in

in Wine, as an Antidote againſt all manner of Diſeaſes. Now, though theſe aſhes did by the Law of the Country, belong to the Relict, or other neareſt Relations of the Deceaſed, to the end they might by drinking the ſame, preſerve his skill and knowledge in their Family; yet they, for the moſt part, had much ado to ſave them from the Rabble, eſpecially if the Phyſician had been a Perſon of great repute for curing of Diſeaſes: For as every one does naturally love his health, they believing that this was an infallible Remedy to preſerve it, we need not admire that they uſed their utmoſt endeavour to procure ſome of theſe Relicks, which they often ſnatch'd by force out of the hands of his Kindred and Relations.

The aſhes of the Dead, drunk.

NEITHER was this Cuſtom of drinking the aſhes of their dead Phyſicians, ſo peculiar to the Inhabitants of *Panuco*, for I find that alike Ceremony was commonly us'd in the Countrey of *Veneſſuela*,

at the death of all manner of Perſons, * whoſe Bodies they generally roaſted, cut them out into ſmall pieces, and then bray'd them till they came to the conſiſtence of a thick Jelly, which they diſſolved in Wine, and drank with great pleaſure; this being accounted the moſt delicious drink among them, who fancied they could never make any ſplendid entertainment, but when they had ſome of this high Cordial to render it compleat. Whence it was, that all the grief they had conceived from the death of their Relations, was ſoon waſh'd away, by the delight they took in drinking the remainder of their Bodies.

* *Lep. Hiſt. Ind. Acoſt. Hiſt. Amer.*

Corpſes kept at home.

THE Cuſtom of the People of *Florida*, ſeems ſomewhat more civil, though full of ſuperſtition; who keep the Bodies of all their dead Friends within their Houſes, fearing that if they ſhould come to loſe one of thoſe Relicks only, ſome great miſchief or other would befal them. Aſſoon as any one is dead among

among them, they place his Corps near a great Fire, turning it from time to time, to the end it may be well dryed; and when it is throughly dryed, and the Fleſh become ſtiff and hard, they deck it the moſt gorgeouſly they can, not ſparing any thing that is coſtly or curious, as Cloth of Gold, Plumes of Feathers, and precious Stones to ſet it forth, and then enſhrine it in a Niche or hollow, made in the Wall for that purpoſe; which they look upon as the greateſt ornament of their Houſes; thoſe being reckon'd the fineſt and moſt richly furniſh'd, that have the longeſt rows of theſe *Mummies*; with which alſo they oft entertain ſeveral diſcourſes, recounting all that they know of the Deceaſed. And ſo great a comfort is the preſence of theſe Objects to them, that it ſoon makes their mourning to ceaſe; for by having their Friends continually before their Eyes, they can ſcarcely believe, that they have loſt 'em by Death.

ALMOST

The dead Bodies of great Captains, carried to battels.

ALMOST the ſame Cuſtom is uſed among the inhabitants of *Nova Granada*, ſpecially towards the Bodies of their great Captains, whoſe *Mummies* they carefully preſerve, carrying them along with them in all their warlike Expeditions, as being perſwaded that they can never be vanquiſh'd, whilſt they have thoſe Relicks in their company; and if they chance to be ſo unfortunate, as to loſe the day, they attribute it to the injuſtice of their cauſe, and with tears beg pardon of the Corps of their General, for the ſhame they have expoſed him to. But when they prove victorious, they offer many Sacrifices to him, in acknowledgment of his aid and aſſiſtance.

Particular Ceremonies for the Kings of *Mexico*. * *Barth. de las Caſes, Hiſt. Americ.*

AND not to paſs by the account of the Burials of their Kings, * I ſhall (only) mention thoſe of *Mexico* and *Mechuacan*, which are the two moſt conſiderable, and civilized Countries in all *America*; that thereby I may give the Reader an

Idea

Idea of their moſt magnificent Funeral Pomps and Obſequies. And firſt of *Mexico.*

AS ſoon as their King was fallen ſick, they put a Mask upon the face of their principal Idol, and did not take it off, till he was either Dead, or perfectly recovered. If he Died, they preſently publiſh'd a ſolemn Mourning for him, not only in the City, but throughout the whole Kingdom; to every part of which Expreſſes were ſent, to give notice thereof, to the end that all manner of rejoycings might immediately ceaſe. Upon which notice given, all the great Lords repaired to Court, to attend his Funerals: and in the mean time his Corps was well waſhed and embalmed. Now when the Court was full and compleat, and all the Grandees were met together in the Palace, the Body of the Prince was taken out of his uſual Bed, to be laid open to the ſight of all, on a Straw-bed, in the midſt of the Hall: And this ſad object, which

which drew tears from the Eyes of all the ſtanders-by, was in this manner expoſed for the ſpace of three days, during which time it was not lawful for any Lord to abſent himſelf from the place; and to that purpoſe every one of them ordered their Neceſſaries to be brought thither to them, by their Servants and Vaſſals; nor did they take any reſt, but in their Chairs.

HAVING thus attended and watched him, they put on his face the Vizard of the Idol, for which he always had the greateſt devotion; they ſtopt his mouth with a large Emerald, and covered him with ſeventeen very rich Carpets or Coverings; upon each of which the name of the Idol, in whoſe Temple he had choſen to be Buried, was written. Then they cut a handful of his Hair, which they laid up as a precious Relick, ſaying, that the memory of his Soul remained in that Hair; and ſacrificed a Slave to him, whoſe office it was, during

during his Life, to light his Lamps, and burn his Perfumes; that he might do him the ſame ſervice in the other World.

THOUGH indeed this humane (or rather inhumane) Sacrifice was not ſolitary, but was attended by an infinite number of others, that were never a whit leſs cruel; yet this was the firſt of all that was ſlaughter'd, to the end he might go before, and prepare all things for the reception of ſo great a Prince; for they believ'd, that his Soul did not depart this World, till his Body was burnt; and that whilſt they were making preparation for his Funeral pomp, it ſtaid with the Body, to obſerve if they punctually paid their duty to it. Upon which ſcore they were careful not to omit the leaſt circumſtance thereof, for fear of being puniſh'd for it upon the ſpot. Humane Sacrifices in honour of their Kings.

THIS firſt Sacrifice being over, ſome of the chief Lords carried the Corps upon their ſhoulders, having round Their Funeral Pomp.

round about them a multitude of others, who with feigned lamentations made a moſt dreadful noiſe; for thoſe that were appointed to weep, were fain to do it, though never ſo much againſt their heart, unleſs they would incur the rigorous puniſhments, that were by the Law ordain'd in that caſe; inſomuch as they thought themſelves very happy, who could eſcape this Office; and to avoid all diſcontents, and diſputes on that account, they before the Funeral March begun, caſt lots, who ſhould bear the Corps, who ſhould weep, and which of them ſhould carry his Arms, and Preſents ordained for him; which laſt marched in great numbers at the head of the Company, making a fine ſhow of all ſorts of Arms in uſe amongſt them, and thoſe of the beſt that could be; as Bucklers, Darts, Arrows, Bows, Clubs, Colours, Plumes of Feathers, and a thouſand other things, no leſs beautiful and pleaſing to the Eye, than rich and precious.

IN

IN this order they approached the Temple, where at the entrance of the Yard, or Court which compaſſed it, they were receiv'd by the High Prieſt, who with the whole Clergy, attended there for that purpoſe, having aforehand prepar'd a large Wood-pile in the ſame place, which being kindled, and the High Prieſt having, with a mournful accent, pronounced certain words over the Corps, commanded it to be caſt into the Fire, where whilſt it was conſuming, the whole Nobility drew near, in the ſame order in which they came, and threw their Preſents into it. In the mean time the Prieſts were not idle on their part, being employed in butchering two hundred Slaves, both Men and Women (moſt of them being deſign'd for particular ſervices of their Soveraign in the other World) beſides ſome Dwarfs and Jeſters, for their Princes diverſion; the Hearts of all which perſons they flung into the Fire, to the end that every one

Their Wood-pile.

of

of thoſe Servants they ſent to accompany their Prince, by having their Hearts burnt together with him, and their Aſhes mingled with his, might the more cordially be devoted to his ſervice.

The manner of their burying the Aſhes.

THESE Aſhes they gathered the next day, and laid them up in a vaulted Grot, all painted within, which after they had well cloſed, they placed upon it the imboſſed figure of their Prince, that they might ſtill, from time to time, offer the like Sacrifices to him. For on the fourth day after his being Burnt, they Sacrificed fifteen Slaves to him, in honour of the four Seaſons of the Year, that he might always have them fair and pleaſant in the other World. On the twentieth they ſacrificed five others, that he might to all Eternity enjoy the ſame ſtrength and vigour, which a man has at twenty years of Age. On the ſixtieth, three, that he might feel none of thoſe three diſtempers that attend old Age, *viz.* Weakneſs,

neſs, Cold and Dulneſs, or Heavineſs. And at the end of the year, they ſacrificed nine other Slaves to him; that number being the moſt proper to expreſs Eternity, by reaſon that beyond it we ſtill begin anew.

AS for the Funerals of the King of *Mechuacan*, they were yet attended with more Ceremonies. As ſoon as he felt himſelf ſick to death, he declared his Succeſſor; and this new Prince *, in acknowledgment of it, did immediately thereupon give order for putting all things in a readineſs, to pay him his laſt duty, in the moſt pompous and glorious manner imaginable. In purſuance whereof, he, as ſoon as the old King had given up the Ghoſt, aſſembled all the Nobility of the Realm, and ordered them to bring rich Preſents along with them. The Palace in the mean time was kept cloſe ſhut, all the while the Corps was embalming, which being done, they laid it upon a Bed of State, decked

Particular Ceremonies for the Kings of *Mechuacan.*

* *Id. ibid.*

with all their uſual ornaments, *viz.* with Feathers curiouſly ſtitched and plaited together upon a very fine linnen Shift (wherewith his back and breaſt were covered) a pair of Kid-leather-ſhoes on his feet, a ſet of ſmall Golden-bells a little beneath his knees, Rings on his fingers, Bracelets about his arms, a Neck-lace of Turquois-ſtones about his neck, and Pendants in his Ears. They alſo laid by him upon the ſame Bed, on the one ſide of him, his Bow and Quiver full of Arrows, and on the other ſide a Puppet, or Baby all covered with precious ſtones.

ALL things being in this order, the Gates of the Palace were ſet wide open, and the Nobility being enter'd, they all went and laid their hands upon the Corps, making very great lamentations; and having be-ſprinkled it with ſweet water, they ſet down upon the Bed by him, the Preſents they had brought along with them.

IN

IN the mean time all ſorts of Officers were provided and made ready, to ſerve him in the other World; and among them ſeven young Virgins, the moſt beautiful that could be found; one of which was appointed to keep all his Jewels, another to be his Cup-bearer, another to ſerve him with Water to waſh his hands, another to reach him the Chamber-pot, another to be his Cook, another to take care of his Cloaths, and laſt of all, another to be his Laundreſs. And in order to the fitting of them for the Service they were ſeverally deſigned to, they bathed and waſhed them well, ſhaved off all their Hair, fed them with variety of dainties for the ſpace of many days, painted their bodies with a yellow colour, and adorned their heads with Chaplets or Garlands.

ON the day of the Funeral ſolemnity, theſe poor wretches, together with all the reſt deſign'd for Sacrifice, marched in proceſſion be-

fore the Corps, ſome of them making a noiſe, by clapping certain Shells together, others playing upon Inſtruments, ſome whiſtling, and others ſinging after their manner. The Corps was carried by the Prince himſelf, who was immediately followed by the principal Officers of the Crown, and others of the King's family; next after them came the Nobility, and laſt of all the common people.

Their Funeral pomp.

NEITHER did they begin their Funeral March, till twelve of the clock at night; the blaze of many thouſand burning Torches ſupplying them with light, and the Streets through which they were to paſs, being carefully ſwept and cleanſed. As ſoon as they were come to the Temple, they went thrice a-round the Wood-pile; and then having laid the Corps upon, and put fire to it, they with a Club knock'd down all theſe poor unfortunate Victims, which were to accompany their Prince into the other World,

Humane Sacrifices in honour of their Kings.

World, and to that end were in the ſame Fire conſumed with him. This Fire laſted till day-light, and then they took up the Aſhes in a large Blanket, in which they brought them to the Gate of the Temple, where two Prieſts having conſecrated them, a Paſte was made thereof, which they ſhap'd into the faſhion of a great humane figure, adorning it with the moſt precious things they had, and afterwards buried it in a large Hole or Cave, all lin'd with Mats; placing round about it, not only all manner of Weapons, and ſeveral Coffers full of Treaſure; but alſo great variety of all ſorts of moſt dainty Meats.

The manner of their burying Aſhes.

IN this Ceremony they ſpent five whole days, during which all manner of Commerce and Trade ceaſed, none durſt ſtir abroad, or be ſeen in the Street, and it was prohibited to light a fire in any houſe, but in the Palace and Temples. And as they accounted all thoſe defiled, who had touch'd either the

dead Body, or Aſhes, they were very ſcrupulous of coming nigh them, till after they were purified. In a word, to make an end of this Chapter, the greateſt part of the Nobility did both ſleep and eat in the Court of the Temple, all the time this Solemnity laſted, expreſſing an extraordinary ſadneſs and affliction in their countenances, without daring to ſpeak a word.

CHAP.

CHAP. VIII.

Funerals of ſome *Iſlanders.*

THE Inhabitants of *Japan* ſeem to have Sentiments and Opinions quite contrary to thoſe of all other Nations. For generally in other Places, as long as a Friend or Relation is yet alive, though he be never ſo ſick, people endeavour to comfort themſelves, becauſe they are not without hope he may recover; neither do they wholly abandon themſelves to ſorrow, but when Death has cut off all theſe their pleaſing hopes and expectations. But that which makes others give the reins to tears and lamentations, doth afford to theſe Iſlanders matter of joy and ſolace, who are as merry and chearful at the Death of any of their Friends, as they were ſad and afflicted, during his ſickneſs. And

Affliction of the *Japannees* when their Friends are ſick, and their joy when Dead.

indeed they commonly exceed in both theſe; for as they with an extraordinary dejected countenance and grief of heart lament him, when ſick, ſparing neither care nor charge to endeavour his recovery, when in danger of loſing his life; ſo on the other ſide, when he hath loſt it, they frame to themſelves a thouſand pleaſing and flattering *Ideas*, to his advantage, omitting nothing that may expreſs their joy and comfort on that occaſion.

Their mourning for the ſickneſs of Perſons of Quality.

IF the ſick Party be a Perſon of great Quality, if he poſſeſs Lands, and be inveſted with Offices, all his Domeſticks and Vaſſals, or Tenants are bound to put themſelves in Mourning, to keep long Faſts and tedious abſtinences, and a thouſand other expreſſions of ſorrow, to declare the ſhare they take in his miſery, and how ſenſibly they are afflicted for his ſickneſs. His Relations alſo would be look'd upon as infamous and unworthy Perſons, ſhould they, during the whole time

of

of his illneſs, take any the leaſt pleaſure or diverſion; they being by the cuſtom of the Country oblig'd to abſtain from all manner of dainties, and ſome of 'em lye all that time upon the bare ground, whilſt others are watching with and attending upon him; and to the end that nothing may divert them from this duty of waiting upon the ſick, they caſt off the care of all their other affairs.

For common People.

WHEN the ſick Perſon is of an ordinary condition, or of the common ſort of People, his Shop is preſently ſhut up; ſo as nothing of his Trade is driven all that while; and his whole Family are ſo ſad and comfortleſs, that they even neglect themſelves in their neceſſary repaſts. They are always in tears, and wander up and down the Streets, enquiring for Remedies, that may give him ſome eaſe. They aggravate his ſickneſs to thoſe of his acquaintance they meet with in their way. They curſe a thouſand times the Malady, which

Their Complaints and Petitions againſt Sickneſs & Diſeaſes.

which is the cauſe of his ſufferings; they accuſe it of injuſtice, and endeavour to prove from the actions of his life, that he never deſerved to be ſo ſeverely handled. For they fancy all Diſeaſes are inviſible Officers of a Soveraign Judge, whom they adore: Upon which account, they very often preſent Petitions againſt them in the Temples conſecrated to that Supreme Judge: Which Petitions are generally anſwered with good ſucceſs, and ſuch as gives them all the ſatisfaction imaginable. For if the ſick recover, they doubt not but that the ſaid Officer hath been turn'd out of his Place, ſince he can no more exerciſe his cruelties by ſickneſs upon their Friend; and if he dye, as they are perſwaded, that he is preſently receiv'd into the rank and number of the Gods, they comfort themſelves in hopes that he will highly revenge himſelf upon that petty fellow, who has been ſo bold to make him ſuffer unjuſtly, whileſt he

he was in this life. And * therefore as soon as their Friend hath closed his Eyes, their grief is at an end, and kneeling down they adore him.

Apotheosis or Consecration of their Dead.

* *Franc. Solier. hist. Japon, l. 1. c. 14.*

HAVING performed this Ceremony, they go and publish the good news of his Death throughout the City; and the *Bonzes*, which are their Priests, upholding them in these errors, do from that hour dispose themselves to come and take the Corps away, and with great pomp carry it to their Burying-places; the Priests at their own charges providing a great number of Torch-lights, with a decent Coffin for to lay the dead Body in, and dressing themselves in their best and richest Ornaments, the better to grace the Solemnity. For all which trouble and cost they desire no reward from the Relations of the Deceased; because they would have the People believe, that there is not a dead Body but is to them an holy Relick, and for which they stand highly

highly oblig'd to the Family.

Funeral Ceremonies of the *Maldives* Iſlands differing from thoſe of other *Mahometans.*

THE Inhabitants of the *Maldives*, being *Mahometans*, do obſerve the Law of *Mahumet*: but by reaſon their Country is far remote from *Perſia* and *Turky*, which are the two moſt civiliz'd Nations of that Sect, it happens that not having the opportunity of being furniſhed with able Men, who might fully inſtruct them in the Doctrine contain'd in the *Alcoran*, they mix with it ſeveral inventions and particular Ceremonies of their own. But I ſhall here only mention ſuch of them, as relate to Funerals, theſe alone being the ſubject of my preſent Diſcourſe.

Publick Officers for burying of the Dead.

THEY have in every one of their Cities publick Officers, that are appointed to bury the Dead, *viz.* ſix Men and ſix Women, who meddle with none but thoſe of their own Sex. Which Office they buy of the King; and at their enterance upon it, they give (beſides what it coſt them) a Sum of Money

ney to be diſtributed among their Brethren or Fellow-Officers. Their Duty conſiſteth in waſhing the Body very well, and laying it up in a Coffin made of ſome ſweet-ſcented Wood, with the uſual Circumſtances; which are, Firſt, the laying his right Hand upon his Ear, and his left all along his Thigh, to intimate that if he has contracted any ſin by his birth, he has made it his buſineſs to purge and repent himſelf of it, by liſtning to the Voice, and obſerving the Commandments of God. Secondly, the preparing a Cotton-bed for him; which repreſents the ſweet and pleaſant reſt, that he is to enjoy in the other World. Thirdly, the ſowing him to this Bed, by means of a ſtrong double Linnen-cloth wrapt about him, to ſignifie that the Reſt he is gone to take poſſeſſion of, cannot be ſhaken, and that nothing thenceforth can diſturb or interrupt it. Laſtly, the making him lean on his right ſide, to ſhew that he has not deſerved

The manner of their burying the Dead.

Their reaſons.

deſerved to enter into this Reſt upon any other account, but becauſe he has ſupported all his actions with juſtice and equity, and has never taken pleaſure in any unjuſt thing.

How great an eſteem and care they have of their interment.

THEY eſteem this duty of burying the Dead of ſo great importance, that it is the firſt thing they take care of, as ſoon as they are come to an Age, in which they are capable of minding their own affairs. Wherefore when they are become their own Maſters, and from under the tuition of their Fathers, either by being ſent forth to ſhift for themſelves, or by Marriage, their firſt buſineſs is, to look out a place where they intend to be Buried; and the next, to prepare a Stone on which their Epitaph (containing a ſhort account of their Life) is to be engraven; as likewiſe to lay up in ſome Trunk or Cheſt the Garments, and other neceſſaries for their Funerals, together with ſuch a ſumm of money, as they think fitting to allow for the charges thereof; which money

money is by them esteemed so sacred, that they dare not meddle with it, what exigency soever might afterwards seem to call for it.

The manner of their accompanying the Corps to the Grave.

SO great a concourse of people does always resort to their Burials, that it were needless to invite any body to them, since every one invites himself, even strangers, and the most unconcerned persons, joyning themselves with the company, and in compassion of their affliction, muttering several prayers, whilst others almost kill themselves with striving, who shall weep most; and this for the space of three whole hours, for so long commonly this procession lasts; their custom being to carry the Body quite round the City, or if it be but a small Town or Village, they take a great compass in the fields; the Air all this while resounding with nothing but doleful cries and lamentations. They who march first, carry the Funeral Presents; some of them have bottles of sweet water, which they

they ſprinkle upon thoſe that paſs by; others fling about a vaſt number of ſmall Cockle-ſhells, * which is the moſt uſual money of that Country, as Farthings are with us: And others (when they are arrived at the place of Burial) diſtribute Millet and Rice to the poor.

* *Relat. Pyrard.*

Their Ceremonies at the Interment of the Dead.

AS ſoon as the Body is laid in the Grave, they caſt a great quantity of white Sand upon it, together with a bottle of Water, thereby to ſignifie, that they deſire he may be cleanſed from all ſorts of filthineſs; and the reaſon why they make uſe of Sand, rather than Earth, to cover the Dead is, that it might eaſily give way to his departure thence into Paradiſe. For the ſame cauſe they do alſo often change this Sand; for fear that if it ſhould grow hard, it might hurt the Dead, and hinder him from riſing again, when he ſhould be called to the abode of the Bleſſed. Moreover they do ſurround the Grave with wooden Rails, to the end that no body might go over it;

it; which among them is accounted the greateſt irreverence imaginable.

AS for the common ſort of people, they hire Prieſts three Fridays after another, to ſay a great number of prayers for a whole day and night together; inſomuch as they are fain to take their Meals there at the Grave; neither do they ſtir thence, till four and twenty hours be paſt: After which they treat the Prieſts very ſplendidly, and return them their thanks, for admitting their Relations or Friends into Heaven. Prayers and Feaſts for the Dead.

AND for what concerns Perſons of greater Quality; their cuſtom is for a whole Year together, to carry every day diverſe ſorts of Meats to their Graves; with which the Prieſts having feaſted themſelves, the remainder is afterwards diſtributed among the poor.

LAST of all, for their Kings, they continue their Prayers and Alms during the whole Reign of his Their mourning.

Succeſſor, who wears no other Mourning, but that on the day of the burial of his Predeceſſor, he goes bare-headed, and without his Turbant; which according to his example, is alſo imitated by the Nobility and People, who upon like occaſions ſhew the ſame reſpect to their Dead relations.

Their cuſtom when any dies at Sea.

IT is likewiſe to be obſerved, that when any of theſe *MALDIVIANS* die at Sea, they make a kind of open Coffin for them, of three boards faſtned together, on which they lay the Body, that it may ſwim upon the Water, putting into one of his hands a Writing, which contains his Religion; and in the other a Purſe with money, to pay the charges of his Funerals; and after they have done this, they are as well ſatisfied, as if they had Buried him themſelves, they making no doubt but that duty will be diſcharged by the inhabitants of the firſt place, where the Body ſhall arrive.

THE

THE *Caribees*, who inhabit the *Antilee-Islands*, do observe other Ceremonies, which are no less remarkable, as well for the manner of ordering the Body, as the laying of it in the Grave. After they have wept over the Corps, they wash it carefully, then colour it red all over, rub his head with Oil, and comb out his Hair: This being done, they bind his Legs to his Thighs, and put his Elbows between his Legs, tying down his Face upon his Hands, much after the same posture as an Infant lies in the belly of his Mother, and thus they wrap it up in a linnen-cloth. The manner of Burying among the *Caribees*.

TO their lamentations they add discourses, wherewith they entertain the Dead, which are the most ridiculous and non-sensical that can be imagin'd. They talk to him of the best Fruits their Country doth afford; telling him that he might have eaten of them, as much as he would. They put him in mind of the love his Family had for him, Their lamentations.

and the reputation he lived in, with a thouſand ſuch other things, reproaching him above all for dying, as if it had been in his power to prevent it. For example, they tell him, *Thou mighteſt have lived ſo well, and made ſo good cheer; thou didſt want neither* Manioc, *nor* Potato's, *nor* Bananes, *nor* Ananas; *how is it then that thou diedſt? Thou didſt live in ſo great eſteem with all men, every one did love and reſpect thee; what is the matter then that thou art dead? Thy Friends and Relations were ſo kind to thee, their greateſt care was only to pleaſe thee, and to let thee lack nothing; pray tell us then, why didſt thou think of dying? Thou waſt ſo uſeful and ſerviceable to thy Country; thou hadſt ſignaliz'd thy ſelf in ſo many Battels; thou waſt our defence and ſecurity from the aſſaults and fury of our Enemies; why is it then, that thou art dead?* Which laſt words is always the burthen of their ſong, and the concluſion of all their complaints, which they repeat a thouſand

ſand times; reckoning over all the actions of his life, with all the advantages wherewith he was endowed.

THEY make their Graves round like a Tun, four or five foot deep, in the bottom of which they place a ſmall ſtool, whereon they ſet the Corps, leaving it there unburied for the ſpace of ten days, during which they bring him Meat and Drink. At laſt ſeeing that he will not touch any of theſe Viands, nor return to life again, they fling them down upon his head, and having filled up the Hole, they kindle a great Fire over it, round about which all the ſtanders-by, both Men and Women ſet themſelves down kneeling, and begin to bemoan and lament the Deceaſed, with dreadful howlings, whilſt ſome of them caſt all the moveables and houſhold-ſtuff into the flames, which were uſed by him during his life. For example, if the Deceaſed be a Man, they burn, together with him, his

The form of their Graves.

Their Ceremonies at the Enterment of the Dead.

Bow and Arrows, his Club, Crowns of Feathers, Pendants, Rings, Bracelets, Baskets, Veſſels, and whatever elſe he was us'd to wear or ſerve himſelf with; all the company in the mean time not ceaſing their cries and lamentations, till all the foreſaid things be entirely conſumed.

Their mourning.

THEIR Mourning conſiſts in ſhaving their Heads, and obſerving ſevere and ſtrict Faſts, until the time they judge the Corps may be putrified; which that they may be the more certain of, they often look into the Grave; and finding it ſo, they cover it again, and tread down the place * with their feet, ſighing and ſobbing in a moſt ſad manner. When all this is by them performed, they go and make themſelves merry with feaſting and drinking even to exceſs, that they may drown their ſorrow, and drive it from their hearts.

* *Hiſt. mor. & nat. Antil. c.* 24.

THE Inhabitans of the *Fortunate Iſlands*, as likewiſe thoſe of *Co-*

magra

magra had no such pity for their Deceased friends; for the *Canarians*, who inhabited the former, were so far from weeping, that they did nothing else but sing, dance, and divert themselves at the Interment of their Dead; and the latter clothed them with their richest wearing Apparel, and congratulated them upon the account of the happiness that was fallen to their lot, in being freed from all the miseries of this life.

Rejoycings of the Inhabitants of the *Canaries* at the Death of their Relations.

A like practice of those of *Comagra.*

AS for the people of *Candia*, though they did not use any great Ceremonies at the Burial of their Dead, yet was that last duty look'd upon by them as a thing so important and Sacred, * that those that were appointed to make the Graves for the Dead, and to lay them therein, enjoy'd great Priviledges amongst them, and were by every one reverenced and honour'd, as much as the Priests themselves, above whom they had this advantage; That whereas the *Candians* did common-

Respect and Priviledges given by those of *Candia* to their Sextons.

* *Plut. quæst. Græc.* 21.

ly rob one another, without being puniſhed for it, not ſparing even thoſe that were conſecrated to the ſervice of the Gods; yet would they never meddle with any thing belonging to the publick Funeral Officers, for fear they ſhould in revenge have let them want a Grave after their Death, in caſe they had done them any wrong; which they dreaded as the greateſt of all misfortunes, that could poſſibly befal them; inſomuch that it was good being a Sexton amongſt them, becauſe that employment, which generally with others is very abject and contemptible, was the moſt priviledged, and reſpected in that Country.

The Burial of the *Cyprians.*

THE Inhabitants of *Cyprus* did firſt anoint the Dead with Honey, and then paſted them over with Wax; by which means they preſerved their figure and ſhape ſeveral years together, during all which time the * corruption of the inward parts did not exhale the leaſt ill ſcent;

* *Æl. l. 6.*

ſcent: And laſt of all, having carried them into Caves made in ſome Rocks, and ſet them up there as ſo many Statues, their Relations from time to time came and viſited them, diſcourſing with them of things that paſs'd in their Family, or other occurring matters. An ancient Author makes this obſervation upon the forementioned Ceremony, *viz.* That they Buried their Friends in Honey after their Death, as they had given them Gall to taſte at their Birth, and coming into the World; and that, becauſe Gall is a very ſignificant ſymbol of the miſeries and afflicting ſorrows of this wretched life, which is full of bitterneſs; as Honey is an Emblem of the ſweet enjoyments and happineſs of the other, wherein is found an infinite variety of raviſhing pleaſures and delights.

Their Graves.

Reaſons for theſe their Ceremonies.

IT will not be improper to add ſomething here concerning the Cuſtom of the Inhabitants of *Greenland*, which is the coldeſt Country in the World;

* *Relat. Holand.*

World*; that Iſland lying in the midſt of the frozen Sea; and becauſe the Ice never thaweth there, on that ſide that lies towards *America*, the Sun being not hot enough to melt it, it hath made ſome to conclude, that it was joyned to the *Northern* part of the *Weſt Indies*, and conſequently that it was part of the Continent, and no Iſland. Now the Inhabitants of this Country, take no other care of their Dead, than that they draw them out of their Caves, in which they live under ground, and expoſe them naked to the open Air, where they ſoon grow as hard as ſtones: And to the end they might not, by being thus left in the open Fields, be devoured by Bears, or other wild Beaſts, they ſhut them up in great Hampers, which they hang upon Trees.

Burials of the *Greenlanders.*

CHAP.

CHAP. IX.

Funerals of the *Tartars.*

THESE People which were formerly call'd *Scythians*, and are ſtill in our days accounted barbarous, by reaſon of their rude, ſavage and wandring way of living, having no home, or ſetled dwelling-place as others; but herding together * in Woods and Fields, like Brute-beaſts; ſometimes in one place, and ſometimes in another, according to the variety of Seaſons, and conveniency of Paſture; I ſay theſe very People all wild and brutiſh as they are, have notwithſtanding excell'd many other Nations in the Piety they have ſhown, and duty they have paid to the Dead.

* *Relat. var.*

Doubtful relations of the Cruelty the *Tartarians* uſe towards the Dead.

I KNOW that ſome accuſe them of cruelty in this matter, ſaying that they either hang the Dead on

on Trees in the remoteſt and coldeſt places, to harden them thereby, or (what is much more horrid) devour them, after they have fell'd them down with their own Hands: though indeed the ſame Hiſtorians do tell us, that this their cruelty extends only to Perſons of ſeventy years of age, and that they bury all that are under thoſe Years: Yet I do find that anciently the cuſtom of burying the Dead was ſo univerſal, * that nothing was reckon'd more ſacred among them. And *Herodotus* informs us, that *Darius* Son of *Hyſtaſpes*, having made an Invaſion into their Country with a moſt puiſſant Army, and ſeeing that they fled continually from him, reſolv'd to ſend one of his Principal Officers to them, to know the reaſon of their cowardly running away, and whether they would not at length ſtop ſomewhere, and ſtand to a Battle, which he had ſo often fairly proffer'd them; To which they returned this anſwer, That they

* *Herodot. l. 4.*

they had no Cities nor Lands to defend: but that when-ever they ſhould advance ſo far as their Fathers Graves, that then his Maſter would be aware with what courage and reſolution they could fight for ſecuring of any thing that was conſiderable or dear unto them. With which anſwer (as ‖ *Valerius Maximus* adds) they for-ever clear'd themſelves of that foul blot of monſtrous barbarity, which was before thought to be ſo natural to them; ſince a more pious reply could not poſſibly have been given by the moſt civilized People in the World. Which paſſage alſo proves that they were wont to bury their Dead, and that their Graves were in remote places, far from the commerce and reſort of any that were borderers upon them.

‖ *Val. Max.* l. 5.

SOME of the * moſt barbarous cuſtomes related of them in Hiſtories, are the Funeral Ceremonies, wherewith they, in ancient times, honour'd their Kings; of which I find two ſeveral accounts, both equally

Barbarous Funeral Pomp.

* *R. lat. Var.*

qually horrid. As ſoon as any of their Princes was Dead, they open'd his Body to take out the entrails, which otherwiſe might have corrupted it, and after having waſh'd it well, they poured melted Wax all over it, both within and without. Then they fill'd it with Thyme, mixt with Chervil, Sellery and Anniſeeds bruis'd together; and after that having ſow'd it up again, as neatly as poſſibly they could, they ſet it ſtark naked upon a Chariot, which was to carry it not only through all his own hereditary Provinces, but thoſe alſo which he had ſubdued and made tributary. When they came to the Frontiers of any Countrey, thoſe that had conducted, and attended it ſo far thither, returned back, and others of that Province receiv'd and took care of it, thus conveying it from hand to hand, till it had gone round the whole Kingdom. Now it was lawful for the Inhabitants of every Province to do what out-rage or injury

they

they pleaſed, to revenge thoſe wrongs which the Prince in his life time had done them: So that ſome cut off his Ears, others his Hair, others his Noſe, others ſtruck him on the Forehead, others ſlaſh'd deep and large gaſhes in his Arms, and others pierced his Hands with Arrows; every one inſulting on that part, which he conceived he had been agriev'd or injur'd by. For example, thoſe that could never obtain a hearing from him, revenged themſelves upon his Ears, which had always been deaf to them; they that were ſcandaliz'd with his debaucheries and luxury, tore off his Hair, that was his chief Ornament, and after they had ſhaved him, to make him look ugly and ridiculous, they made a thouſand flouts at him. They that diſlik'd his too great delicacy and effeminateneſs, ſlit his Noſe for him, as ſuppoſing that he could never have been ſuch, but becauſe he lov'd and delighted too much in Perfumes

and

and pleaſant Scents. They that were offended at his Government, broke his Forehead, the place where all his Tyrannical Laws and Ordinances had been hatched. Thoſe to whom he had done any violence, regarding his Arms as the Inſtruments of his ſtrength, and the Executioners of their miſeries, did with ſeveral blows break the very Bones of them. And they who had ſuffer'd by his covetouſneſs, either becauſe of the heavy Taxes and Subſidies he had levied upon them, or elſe becauſe he had not rewarded their ſervices, did ſlit open his hands, for having been too griping or cloſe fiſted.

IN the end, when all had thus wreked their ſpleen upon him, by puniſhing him according to their pleaſure, and the wrong they had receiv'd from him, they brought him back to the place where he died, and having erected a great Wood-pile, they burnt him, with one of the moſt beautiful of his Miſtriſſes,

or

or Concubines, together with his Cup-bearer, his Cook, his Maſter of Horſe, and the chief Groom of his Stable, with ſome Horſes; beſides fifty others of his Servants, all whoſe throats they cut, whilſt his Body was a burning, and buried them about the Grave, wherein they laid his aſhes.

Barbarous *Mauſoleum*, or Royal Tomb of the *Tartars*.

THE other Solemnity I am to mention, is yet more barbarous. When generally no complaints were heard of the deceaſed * Soveraign, they then took no care to embalm him, becauſe there was no need to preſerve his Body, in order to the taking a progreſs about the Kingdom. In this caſe, I ſay, they erected his Tomb in the midſt of a vaſt Plain, and raiſed it upon great Pieces of Timber, to a very conſiderable height, after the manner of a Scaffold. This Tomb was nothing elſe but a very large Bier or Coffin; for beſides the Body of the King, it was to contain all the Officers, and others above-mentioned, which were

* *Ibid.*

flung into it, as faſt as they were ſlaughter'd. To which they added ſeveral Ornaments of the deceaſed Prince, with great ſtore of Veſſels of Gold; covering the whole with a large Carpet, upon which they, laſt of all, laid abundance of earth above three foot high.

AT the Years end, they met in great numbers at the ſaid Tomb, where they kill'd fifty Pages of the late King; with as many Horſes; both which they ſtuff'd up with ſtraw, after they had unbowell'd them; and then they placed theſe Horſes upon ſeveral wooden arches, as if they had been running a galop, and faſten'd the Bodies of the Pages upon them; which was in their opinion, the moſt magnificent pomp they could fancy or think of, wherewith to honour the memory of their Kings; which indeed ſuited very well with their barbarous manners, as more becoming Beaſts than Men.

AND now we are ſpeaking of ſuch barbarities as theſe, it will not be

be a-miſs to give an hint of ſeveral other Nations, which have left us very ſad and amazing tokens of their cruelty in this behalf, though they were of opinion they could no better way expreſs their reſpects to the Dead. Some did provide for them Living Graves, cauſing them either to be devour'd by Beaſts, or eaten by Men. Others gave them Fiery Sepulchres, by conſuming them ſeveral ways by fire. Others Water-Burials, by caſting them either into the Sea, Rivers or Lakes. Others made uſe of Airy Obſequies, by hanging them in the Woods, or in their own Houſes; and others, Terreſtrial ones, by letting them lye unburied on the face of the ground.

CHAP. X.

Living Sepulchres.

WE need not have our recourſe to Fables, to find out inſtances of Living Graves, or Sepulchres; nor with the Poets, to advance here the ſtory of *Saturns* eating his own Children: Neither is it neceſſary to go as far as *Caria* in ſearch of the famous *Arthemiſa*, who being not able ſufficiently to expreſs the love ſhe had for the King *Mauſolus* her Husband, did not content her ſelf to erect him a moſt magnificent Tomb, after his Death (which has been accounted for one of the wonders of the World, and from which the ſtateſieſt Monuments of all ſucceeding Ages have derived their name) but moreover mingled his very Aſhes with her drink. There are ſo many Hiſtorians, that relate a thouſand inſtances of greater

Graves in the Bodies of Men.

ter cruelty, than theſe, that the truth of them * can ſcarcely be queſtion'd. *Herodotus*, *Strabo*, *Mela*, and *Solinus* tell us, of ſeveral Nations of *Aſia*, that would have thought themſelves guilty of the greateſt impiety, ſhould they have let their Dead corrupt in the Graves, and become a repaſt for worms. Wherefore as ſoon as any one was Dead amongſt them, they did cut the Body to pieces; and mixing it with their uſual Meats, Mutton, Beef, or the like, they ate it with a ſingular guſt and devotion. Yea, the neareſt relations of the Dead, made this a matter of much joy, and with a great deal of ceremony, invited one another to theſe Feaſts, to eat the Body of ſuch a one, much in the ſame manner, as we invite our Friends to attend the Funeral of a deceaſed Friend or Relation. In a word, to devour the Dead, was to pay him their laſt Duty, and the higheſt mark of the reſpect and affection they had for him; in which

* *Herodot. l. 4. Strab. l. 11. Mela l. 2. Solin. c. 19.*

Cruel piety of ſome people.

they out-vied the Doctrine of *Pythagoras*; that Philoſopher maintaining only a *Metempſychoſis*, or the tranſmigration of Souls into other Bodies, whereas theſe put in practice the tranſmigration of dead Bodies into living ones. *Horatius* * tells us in his Poems, that the old *Iriſh-men* and *Britains* uſed this inhumane cruelty only on the Bodies of Strangers: ‖ but *Tertullian* aſſures us, that this monſtrous piety was univerſal among, and exerciſed by them upon all ſorts of men; and as they uſed neither Interments, nor Burnings, they devoured the Bodies of their own Country-men, as well as thoſe of Foreigners, when they were Dead. So that what thoſe fore-cited Hiſtorians do relate only of the Inhabitants of *Pontus*, of the *Maſſagetes*, *Hyrcanians*, *Derbices*, and ſeveral other *Aſiaticks*, we find confirmed in *Europe*, to demonſtrate, that however barbarous this Cuſtom ſeems to be, yet it cannot well be doubted, but that ſuch there have been.

* *Horat. l. 1. Od.*

‖ *Tertul. cont. Marc.*

been. Nay, their cruelty went further in reſpect of old people; for as ſoon as they were come to ſeventy years of Age, * without ſtaying for Death's call, they rid them of the miſeries of old Age, by knocking them in the head, or cutting their throats, and then made a Feaſt of them; and * what was yet more horrid, was, that the Children only were thought fit to diſcharge this bloudy office, being oblig'd by the Laws of the Land to take a Knife and murther their Parents themſelves: Neither were they wanting to defend and maintain this their extream inhumanity, with many ſpecious reaſons and pretences. For example, they, to juſtifie their impious murther, alledged, that Man's life, after ſeventy years of Age, being nothing elſe but a compoſition of pain and trouble, they were in duty bound to free thoſe from it, who had brought them into the World, that they might thereby prevent their miſerable languiſhing;

* *Zenodot. in Collect. Cent. 5.*

* *Hieron. contr. Jovin.*

and added, that after their Death they could give them no higher expreſſion of gratitude and duty, than by feeding upon them; becauſe by that means their Parents became one and the ſame ſubſtance with them, as they themſelves were before they were born.

The bodies of wild Beaſts made uſe of for Sepulchres. * *Hyg. Fab.* 274.

THE *Parthians* * and *Medes*, as likewiſe the *Iberians*, and Inhabitants of the City *Taxyla* in the *Eaſt Indies*, had ſuch an horror and averſeneſs for the corruption of the Dead, and their being eaten by Worms, that they expoſed them in the open Fields, to the end they might be there ſpeedily devour'd by the wild Beaſts; accounting nothing more unworthy, and unbeſeeming the excellence of man, than to rot and putrifie in the Earth; and become the prey of ſuch pitiful and loathſome Inſects after his Death, who while alive could not ſuffer ſo much as one of them about him. Beſides they believ'd, that if he were devour'd by Beaſts, he would not be

be totally extinct; and that being no more able to live in an humane Body, he would at leaſt enjoy a life in the bodies of thoſe Animals, that had fed upon him.

Graves in Dogs bellies.

FOR this very purpoſe alſo the *Bactrians* * fed Dogs, which they call'd *Canes Sepulchrales* (or Grave-dogs) and took a very particular care of them, that after their Death their Souls might not want a healthful, ſtrong and luſty Body to reſide in. Oh unheard-of folly and madneſs! thus to cheriſh thoſe Creatures, that were one day to tear and rend them with their teeth; and (what was more) to make much of them only upon that account! We naturally abhor an Hangman, becauſe his ſole employment is to butcher Men; how then (may we think) can thoſe people look kindly on Creatures, that are to be their own Executioners? Or how can they with premeditated deliberation keep and feed them on purpoſe for this inhumane and barbarous piece of

* *Sil. l.* 13. *Agel. l.* 10. *Juſt. l.* 41.

of ſervice? Nevertheleſs moſt certain it is, that they regarded this as a great point of their felicity: For *Cicero* tells us, that they made it no leſs their glory to feed thoſe Dogs very high, in order to make them grow fat and luſty, than the *Romans* did to build ſumptuous Tombs. And S. *Hierom* adds, that ſo great a veneration they had for this kind of Burial, that *Nicanor*, who by *Alexander* the Great, was made Governour over them, going about to ſuppreſs and aboliſh this inhumane cuſtom of theirs, had like, not only to have cauſed a revolt of the whole Province, but alſo to have been by them maſſacred, as an impious and ſacrilegious perſon.

Burying in the bodies of Birds. * *Ælian. l.* 10.

TO which we may add the Cuſtom of the *Barceans*, which ſeems no leſs extravagant; who * were of opinion, that the moſt honourable Burial was to be devour'd by Vultures: And that, not only becauſe thoſe Birds by their long lives did repreſent Eternity, but chiefly becauſe

cauſe they were conſecrated to *Mars*, and that Nature appears to have appointed them for that very uſe; they being continually ſeen hovering about dead Bodies: So that all perſons of Worth and Quality, that either died amongſt them, or fell in War, fighting couragiouſly for their Country, were immediately expoſed in ſuch places, where Vultures might readily come at, and make a prey of them. As for the common people, together with thoſe that died on their Bed, of a Natural death, they were (in a manner) out of contempt, flung into a Grave, as not being eſteemed worthy to have a Burial in the bellies of theſe ſacred Birds.

THE *Hyrcanians*, which I have above mentioned, made ſome diſtinction between Men and Women; for they did eat the former; whereas they buried the latter, as thinking them unworthy to have their bellies for their Graves. Though methinks theſe above all deſerved that

that honour (ſuppoſing this barbarity might be ſo called) ſince they had but done the like for them, as having carried them nine months in their wombs.

CHAP.

CHAP. XI.

Fiery Sepulchres.

THE *Grecians* and *Romans* were not the only Nations that uſed to Burn their Dead; the *Germans* and * *Gauls* were alſo wont to do the like. But we intend not to ſpeak here of any, except of thoſe people which we account *Barbarians*, becauſe their Cuſtom herein is much more cruel, than that of the fore-mentioned. The Reader then may pleaſe to know, that ſome of them Burnt themſelves, caſting themſelves alive into the Fire; others caus'd themſelves to be ſtab'd before, upon the Wood-pile; and others were reduc'd to Aſhes after their dead Bodies had lain a good while corrupting in the Fields, amidſt a huge heap of other ſtinking and rotten Carcaſſes.

People that uſed to Burn their Dead.

* *Cæſ. de Bel. Gal. l. 6.*

THEY

People that burned themselves. *Tacit. de mor. Germ. Sidon. apol. Ap. 2. Sil. l. 10. Plut. de Placit. philos. Cic. quæst. acad. l. 4.*

THEY who were wont to Burn themselves, were a certain Sect amongst the *Indians*; who therein imitated their Doctors, called *Brachmans*, who by an extraordinary courage and fortitude, or to speak more properly, by a kind of madness and frenzy, sought in the flames that Life of light, which they preached to the people, who seeing them thus desirous of Death, and with so great joy thrust themselves into the Fire, were soon won to this strange Doctrine and Opinion, That there was no greater happiness attainable, than that to which men were ushered-in through the flames.

Their foolish Opinions.

THEY also believed that their participation of that felicity, was different, according to the more or less healthful condition they were in, when they thus sacrificed themselves; that is to say, That they were the most happy, and eternally enjoy'd a * most pure light, without the least mixture of darkness, who burn'd themselves in their youth and

* *Quintil. Declam. l. 10.*

and the full vigour of their age; whereas they that put it off, till a further date, did proportionably, as they grew old, and their ſtrength diminiſh'd, loſe ſome degrees of thoſe enjoyments; that old people did only partake of a dim and obſcure light; and that they who were Burnt after their Death, very ſeldom ſaw that light but aſleep, and as it were in a dream. Whence it was, that in former times very few Aged perſons were found among this People, moſt of them preferring the beauty of that Eternal Light, which they expected to enjoy in another Life, before the pleaſures and contents of this; ſo that very few of them ever died in their beds: And when it accidentally fell out, that any did, if it was the Husband that died of ſickneſs, his Wife, if he had but one, or his moſt beloved, if he had many, did burn her ſelf alive with his Body; and if it were a Woman that was Dead, her Huſband did the like. For which ſtrange

ſtrange cuſtom of theirs they alledged this reaſon, That as one of the two by burning himſelf alive, would enjoy a perfect happineſs, and be continually with the other; ſo he might from time to time awake his yoke-fellow out of that deep ſleep, which had ſeized him in this Life, and would as much as in him lay, make him conſider and take notice of the variety of luſtrous objects and pleaſures of the Light. Which Duty, if one of the Couple refus'd to pay to the other, he was the reſt of his days look'd upon as an infamous and unworthy perſon, and ſcarcely admitted into any company.

NOW as it would have been a great default, and very unbeſeeming the felicity they had in their Eye, for any one to caſt himſelf unwillingly, and with reluctance, into the Fire, or to utter any ſighs or out-cries whilſt they were burning; ſo their cuſtom was to repair to the place where they were to devote them-

themſelves to the devouring flames, accompanied with the noiſe of muſical Inſtruments, being embraced, hug'd, careſſed, endeared and applauded by all the ſpectators, who made no other ſhew, than as if they were jealous of their good fortune; earneſtly praying them to be favourable to them in the other World. Beſides, thoſe Wood-piles on which they were to be conſumed, were uſually made in holes and deep places, and abundance of Wood was flung upon them, as ſoon as they had leap'd into the Fire, amidſt the applauſes and rejoycings of the whole company; who with their loud ſhoutings, together with the depth of the place, and extremity of the fire, made that the party could not poſſibly be heard, whatever their out-cries or lamentings might be, when they felt the cruel flames invading of them.

Means us'd to hide ſomewhat of the horror of this ſolemnity.

THE *Herules*, who in ancient times dwelt along the River *Danubius*, were burnt after another manner,

People that beg'd to be Burnt.

Senec. de elem. Curt. l.8.

ner, when they were grown either old or ſickly: For being of a War-like humour, and not able to endure a languiſhing condition, they were wont to go and beg their neareſt Relations to rid them of a life, which was become burthenſom to them, and ſo put an end to their miſeries and ſuffering. Which was never denied them, or gainſaid; but on the contrary, every one commended and applauded them, for having taken that reſolution of themſelves; becauſe in that ſtate of extream old age or ſickneſs, they were lookt upon by all with ſcorn and contempt: Beſides, if they had died in that condition, they muſt have been buried without any Ceremonies, as cowardly and baſe perſons. Wherefore when any thus freely offered themſelves, all their Relations met together with great joy, to appoint a day for the ſolemnizing of theſe *Living Obſequies*, and in the mean time, made preparation of all things for it.

THESE

THESE preparations conſiſted of a Wood-pile (which was made after the faſhion of a Bed) of diverſe diſhes of ſuch Meats, as the perſon to be ſacrificed lov'd moſt, and in looking for a Godfather to take away his life; for it was not lawful for his Relations to do him that Office, but only to kindle the fire under him when he was Dead. The form of the Wood-pile, with its furniture, or ſetting forth.

AT laſt the fatal day being come, the party concerned was laid down on his ſide upon the heap of Wood, leaning on his Elbow; and then they ſerv'd before him the ſeveral Meats he had deſir'd, which whilſt he was eating with pleaſure, his Godfather took his aim ſo well, that running him through the heart, he kill'd him immediately. Which was no ſooner done, but they made a great noiſe, hollowing and ſhouting for joy; and the Wood being ſet on fire on all ſides, they in great merriment walked round about it, till all was burnt to Aſhes, all the while diſcourſing of the particulars *Saxo. Gram. hiſt. Dan. l. 8.*

of his life, and extolling this his laſt courageous reſolution to the skies.

The *Thracians* naſty way of treating the Dead.

THE *Thracians* were not ſo cruel in this point; for they let people die of themſelves: But they had a moſt filthy way of heaping great ſtore of putrified Carcaſſes upon the dead Bodies, before they burnt them. As ſoon as any one was Dead, they carried him to the open Fields, where they left him all naked for the ſpace of many days, without taking any care of him; that is to ſay, without waſhing or embalming him; ſo that within a ſhort time he began to ſtink. On the morrow, and following days, they came to ſee in what condition the Corps was; and as oft as they came to view it, they ſacrificed diverſe Creatures, whoſe bodies they flung upon that of their deceaſed Friend; inſomuch that the place became at laſt ſo noiſom and ſtinking, by means of all thoſe putrifying Carcaſſes, that there was almoſt no coming near it. Then the Friends and Relations

Lafit. l. 2. c. 10.

lations of the Deceaſed brought Faggots, and other combuſtible matters, and heaping the ſame upon the fore-mentioned Bodies, they burnt them all to Aſhes, which they afterwards buried in a Grave, they had to that end digged hard by.

SOME ſay, that the reaſon why they let them thus putrifie, and added to their own corruption that of other ſtinking and loathſom Carcaſſes, was to ſhew, that fire cleanſeth, and takes away all manner of filthineſs and impurity from Man, as well as other Creatures. But the chief and main reaſon of all thoſe, who burned their Dead, was grounded upon *Heraclitus*'s opinion, who held the Fire to be the Principle of all things; ſo that conſequently, to the judgment of that Philoſopher, by burning the Dead, they only returned them to that very original from whence they proceeded at firſt. Others were of opinion, that becauſe the nature of Fire is to mount

Their reaſons for ſo doing.

upwards continually, until it insensibly vanisheth away in the Air, it carried the most Spiritual and Volatile parts of the Body with it to Heaven.

CHAP.

CHAP. XII.

Water-Burials.

THOUGH the cuſtom of caſting the Dead into the *Water be no leſs barbarous than the former, yet has it been practiſed by ſeveral Nations, as the *Hyperboreans*, or thoſe who inhabit near the *Artick Pole*, the *Pannonians*, ſome Inhabitants of *Ethiopia*, called *Ichthyophagi*, becauſe they lived altogether upon Fiſh, as alſo they of *Chios*; who nevertheleſs differ'd among themſelves, as to the place: for ſome of them flung their Dead into Lakes; others into running Waters, and others again into the Sea; every one of them having, for his ſo doing, particular reaſons.

* *Diod. l. 5. Plin. l. 4.*

Particular reaſons of thoſe that caſt the Dead into the Sea, Rivers or Lakes.

THEY that caſt them into the Sea, did it, that they might the longer be preſerved by the Salt and

Laert. l. 9. ſharpneſs of that Water. Thoſe that flung them into Rivers, would thereby intimate, that as by the current of the Water they were carried into the vaſt *Ocean*, ſo by the whole courſe of their lives they had been paſſing towards Eternity, into which they were now at laſt launched by Death. And they who committed them to Lakes, which are ſtanding Waters, intended thereby to expreſs the reſt and repoſe the Dead meet with in the other World, after all the tempeſts and traverſes of this, which is nothing elſe but a boiſterous and raging Sea.

Univerſal reaſons for their caſting the Dead into the water.

BESIDES thoſe particular reaſons, they had ſome that were more general and * common. The firſt of which was, that ſeeing the Dead turn to corruption, and become very loathſome and filthy, they perſwaded themſelves they could make no better proviſion againſt the ſaid noiſome putrefaction, than by caſting them into the water, becauſe that waſheth and cleanſeth every thing.

* *Mela, l. 3.*

Ano-

Another reaſon (as *Clemens Alexandrinus* relates it) was, ‖ becauſe the water being accounted a ſacred Element, they thereby thought to hallow and conſecrate the Dead. A third was, that ſince according to *Thales*'s opinion, who was one of the Seven Wiſemen of *Greece*, all things were made and conſiſted of Water, the Bodies of Men were by this means reſolved into that firſt principle, from whence they had their beginning. And laſtly, becauſe being for the moſt part People that inhabited the Sea-Coaſts, and fed generally upon Fiſh, they conceived it but reaſonable, that their Bodies ſhould, after their death, be the food of Fiſhes; as during their life-time, they had made them their nouriſhment.

‖ *Clem. Alex. in protrept.*

Cic. l. 1. de nat. Deor. Agath. l. 1. Ariſt. 1. Metaph. 3.

AND ſo ſweet and eaſie did many of them fancy this way of Burial to be, and had ſo much reſpect for it, that not being able to wait for their natural Death, when in an orderly way they might be made

Such as caſt themſelves into the water.

made partakers of it, after having made themſelves merry by exceſſive eating and drinking, they went and caſt themſelves, of their own accord, either into the Sea, or ſome River, thereby to antedate their conceited bliſs and happineſs.

CHAP.

CHAP. XIII.

Airy Obſequies.

IT is a ſtrange thing, that the Gallows, which by us is lookt upon, as the moſt infamous of puniſhments, ſhould with ſome People be eſteemed ſo honourable, that they give no other Sepulchres to their dead Friends; and which amongſt others is had in ſuch veneration, that they grant this advantage only to their Soveraign Princes and great Lords.

I KNOW that Woods have been formerly had in great reverence, and that they were accounted moſt Sacred Places: not only from the teſtimony of profane Authors, who give this character of them; but this truth is alſo by ſeveral Texts of Scripture confirmed to us. For we read in *Geneſis*, that *Abraham*

* *Sil. l. 3. Ælian. l. 4* Woods accounted Sacred.

[*This ſavors of Idolatry and Superſtition.*]

Abraham planted a Wood in *Berſabe*, where he called upon the Name of the Lord; and that *Jacob* thought he could not give a more decent Grave to *Deborah* (Nurſe of his Wife *Rebecca*) than by burying her under an old Oak.

INDEED this veneration for Woods and Solitary Places, is in a manner natural; for the *Pagans* themſelves, which were led only by the light of Nature, have acknowledged this verity; and amongſt others, *Virgil* ſpeaks of all Woods and Foreſts, as ſo many Temples: In theſe our *Druids* erected Altars for their Sacrifices; and here alſo it was all Antiquity believed the Gods made their ‖ uſual abode. For beſides the *Oreades*, or Nymphs of the Mountains, the *Dryades*, thoſe of the Woods, and the *Fauns* and *Satyrs*, or Gods of the Fields; we read that ſome of them were conſecrated to *Apollo*, others to *Diana*, and ſuch like pretended Divinities. Whereupon *Pauſanias* tells us, that

‖ *Apol. l. 3. Nicol. ap. Stob. ſerm. 122.*

Perſons

Perſons of the higheſt Quality, in ancient times, had their Sepulchres in Woods; and *Plato* was of opinion, that none but Men of great worth and excellence ought to be interred there: *Cicero* in his Defence of *Milo*, takes the Woods to witneſs, as being Holy places, and the uſual Cœmeteries of great and virtuous Men.

Profanation of Woods, by making them ſerve for Funeral Gibbets or Gallows.

BUT if we ought to commend this cuſtom of burying the Dead in the Woods, which were formerly accounted very Sacred; we muſt needs abhor the practice of thoſe that profaned and polluted them, * by making them ſerve for Gallows, and thereby expoſing them to the character of the moſt ‖ infamous places imaginable. Thus the Inhabitants of *Colchos*, and the *Tibarens*, a People of *Scythia*, made a piece of Religion of it, to hang the dead Bodies of their Relations upon Trees, for an horror to Spectators, and for a prey to the Fowls of Heaven; and the ancient *Goths* and *Swedes*, could

* *Var.* 1.

‖ *Olaus.* *l.* 16.

could think of no better way to ſhew the veneration they had for their Princes after death, than by fixing them to a Gibbet. Surely we muſt ſuppoſe theſe Men worſe than *Barbarians*, to fancy that an honour, which indeed is the greateſt infamy in the World; and to eſteem that a Religious and Pious duty, which indeed is the extremeſt impiety and undutifulneſs that can be conceived. What honour can a Body be thought to receive, by ſuffering a loathſome corruption in the Air, or by being expoſed in a ſhameful nakedneſs, which daily grows more ugly, diſcoloured and frightful, or to be toſt to and fro, and become the ſport and may-game of the wavering Winds? Certainly it appears to me, that even according to the dictates of Nature, nothing can be more horrid or inhumane. This is the reaſon why our Laws appoint the ſame as a Puniſhment and juſt reward of the moſt hainous offenders and notorious Criminals; and which

makes

makes as great an impreſſion on our minds, to deter us from like crimes, as to ſee a Man loſe his life by the hands of the Hang-man. Neither can I imagine what way theſe barbarous People have to puniſh the wicked, ſince they make uſe of Gallows to honour Perſons of worth; except one ſhould ſay, that being *Barbarians*, Vice is had in eſteem and veneration amongſt them, as Virtue is with us, and that according to their natural brutiſhneſs, they pay the Duty of Burial only to ſuch, who by their wicked actions have made themſelves famous amongſt them.

Bodies hung up in Houſes inſtead of Burial.

AGAIN, what a fine ſhow is it, to ſee a Room hung full of dried Carkaſſes or *Mummies?* Surely theſe are rarities, that one would think cannot give much ſatisfaction or delight to thoſe that have them continually in their Eyes. It's true, that we preſerve ſome *Mummies* amongſt us, which we conſider rather as curious Figures, than as humane Bodies,

dies, that ever had life, becauſe they are from remoteſt Countries brought to us, who never knew the leaſt thing of the Perſons they once were. But there are none to be found, how cruel ſoever he may otherwiſe be, that ever went about to make ſuch *Mummies* of his Friends or Relations, in order to keep them in his Houſe, and continually have them before his eyes. The ſole Idea of which impiety we abhor, and cannot blame them ſufficiently, who have acted ſuch things: which they could never have done, and thus infamouſly diſhonour'd their Relations, had they not ſhaken hands with all Humanity and Moral reſpects.

CHAP. XIV.

Terreſtrial Funerals.

IT is a difficult matter to relate all the ridiculous ways, which ſeveral barbarous Nations had to diſpoſe of their Dead, and to pay their Friends and Relations their laſt duty. And though we can ſee nothing in their Funeral Ceremonies, but what is either fooliſh, impious or cruel, yet were they by them look'd upon, as ſolemn and neceſſary performances. For can a body imagine any thing more brutal and extravagant, than the cuſtom of the *Troglodites*, a People of *Africa*? who ſtript the Corps ſtark naked, bound up * the Feet to the Head with a great rope, and having thus made a kind of round Ball of it, they expoſed it upon ſome high place, turning its back-ſide to the Spectators, by

Extravagant manner of burying the Dead, uſed among the *Troglodites*

* *Mela l. 1.*

which ridiculous poſture, the whole Company was put into a fit of merriment and laughter, inſtead of weeping and mourning for him; and in the midſt of this merriment, they began to caſt ſtones at him, till at laſt they had cover'd him under the heap, on the top whereof they planted a Goats horn, and then turned their backs upon it, without any the leaſt ſign or ſenſe of grief or regret.

Cruel cuſtome of thoſe of *Majorca* and *Minorca*. * *Ortel. ad fin. theat.*

THE Inhabitants of the Iſlands of *Majorca* and *Minorca*, which lye on the Coaſts of *Spain*, had another cuſtom yet more cruel, and as extravagant as the former. * They took the dead Body, and chopped it into a thouſand ſmall pieces, which they carefully gathered, and put up in an Earthen Pot, and afterwards overwhelmed, and covered it with a great heap of Stones.

Pleaſant manners of ſome other People.

THE three other ways of Burying, I have yet to ſpeak of, are very pleaſant: The firſt is that of the *Phrygians*, who, to give more honour to their Prieſts, than to Layperſons,

perſons, were uſed in ancient times, when any one of them was dead, to ſet him upright upon a Pillar of ten fathoms high; as if he were to continue, from thence, to inſtruct the People. The ſecond is of the *Naſamonians*, that inhabit ſome parts of *Lybia*, who in acknowledgment of the perils and pains their Captains and Souldiers had undergone, for the good of their Country, clothed them in White, after their Death, and inſtead of burying their Bodies, expoſed them on Rocks and other ſolitary Places. And the third and laſt, is that of the *Macrobians*, a People of *Ethiopia*, who covered their dead Bodies all over with a fine ſhining Plaiſter; and encloſed them in hollow Glaſs-pillars, keeping them in the beſt part of their Houſe, offering the firſt-fruits of all things to them, and carrying them at the end of every Year, in Proceſſion, round about the City. *Herodot. l. 4.*

CHAP. XV.

Funerals of the *Ancient Jews.*

TWO ſeveral times are to be diſtinguiſhed in relation to the Ceremonies of this People, which render them very different one from another. The firſt is from their Patriarchs, or Law-giver *Moſes*, to the Birth of the Saviour of the World. And the other from that moſt Bleſſed Birth down to this day. For as thoſe of former times were well conſtituted, holy and reaſonable, as being inſpired by God himſelf; ſo theſe which they uſe of latter days are moſt ridiculous, being grounded merely upon the fooliſh dreams and idle fancies of their *Rabbis*, or Doctors. Therefore we ſhall treat of both by themſelves, not only to avoid confuſion, but to make us abhor the Superſtitions of thoſe miſe-

miſerable wretches, who daily ſink themſelves deeper into darkneſs and blindneſs.

What perſons were appointed to Bury the Dead.

IN former times their Dead were buried by perſons of the ſame Sex; Men only being permitted to meddle with the Bodies of Men, and Women with Female Bodies; which was very ſuitable and decent.

The manner of their Burial.

AS ſoon as any one of them was Dead, thoſe who were appointed to pay him the laſt duty, did firſt ſhut his eyes, cloſed his mouth with a Fillet, and cut off his Hair. Next they waſh'd his Body very well, and perfumed it with ſeveral drugs, which were more or leſs coſtly, according to the quality of the Deceaſed; and then wrapping it up in a Winding-ſheet, they laid it in a Coffin. *Buxtorf. Synag. Judaic. c. 1.*

IN the mean time, people from all parts, that is, as well thoſe of the ſame Town or City, as adjacent places, came to condole with, & comfort the Relations of the Departed: *Id. ibid.*

And as the multitude was very great in the houſe of the Deceaſed (where great lamentations were made) as likewiſe in the Streets, through which the Corps was carried to the Grave; and that in both places people were very ſplendidly treated and feaſted; ſo the expences thereof oft amounted to ſuch an exceſs, that many of them were thereby impoveriſhed; inſomuch that ſeveral not being able to undergo ſuch vaſt charges, abſented themſelves from the City, under ſome ſpecious pretence or other, for fear of expoſing their credit.

Inſtances of mourning.

WHICH Lamentations, together with the Multitudes of people attending the Corps to the Grave, were eſteemed of ſo great moment amongſt them, that they accounted thoſe accurſed, who were deprived of either of them. * This we learn, not only from their Tradition, but from ſeveral Texts of the Scripture. For inſtance in the two and twentieth Chapter of *Jeremiah*, that

* *L.* 1. *Reg.* c. 31.

that Prophet ſpeaking of that impious King *Jehojakim*, declares from the mouth of God, that at his Funerals there ſhould be heard no ſad cries and lamentations of his Brothers and Siſters, nor of the reſt of the People. And likewiſe in the fifth Chapter of the ſecond Book of the *Maccabees* it is ſaid, * That that ungodly *Jaſon* was not mourned for, or bewailed at all. But on the contrary, they were eſteemed happy, who had thoſe laſt honours paid them; as it is recorded in the ſecond Book of *Chronicles*, Chap. 25. concerning the Death of the Illuſtrious *Joſiah*, when nothing but ſad moans and lamentations were to be heard every where, all the people bewailing that good and Holy Prince, and mixing his Name with their ſighs and mournful out-cries. Hence it was, that they ſpared nothing to induce people to mourn with them for their Dead, and deſired nothing more, than to have a numerous Aſſembly to attend them to their Graves.

* 2 *Macc.* c. 5. v. 10.

Burials ever us'd by the *Jews*.

FOR the *Jews* did never approve, either of Wood-piles, or any other barbarous ways, uſed by ſome Nations at the * Death of their Friends, but always committed their Dead to the ground; and ſo Sacred a thing was Burial among them, that even Strangers and Executed perſons were not deprived of that priviledge: Of both which we have ſo many inſtances, that we cannot poſſibly doubt of it. For beſides their common *Cæmeteries*, or Burying-places, by ſome call'd *Polyandria*, which were deſigned for Strangers and the Poor, both of City and Country; we read in the *GOSPEL*, that the Thirty pieces of Silver, that *Judas* had received for betraying his Maſter, were laid out in buying of a certain Field, which, from that time forward, was appointed and made uſe of to bury Strangers in.

* *Talm. p.4.l.3.*

The manner of Burying thoſe that were Executed.

AS for thoſe that were puniſhed with Death for their Crimes, *Moſes* left a Law in the one and twentieth

tieth Chapter of *Deuteronomy*, expreſly forbidding their remaining on Gallows till the next day; and enjoyning the taking of 'em down from thence, and burying them before Sun-ſet. Which Law has been ever ſince ſo exactly obſerved, that had they omitted once to do it, they ſhould have apprehended, that the ruine and devaſtation of their whole Country would have enſued. And *Joſephus* in his Book of *Antiquities*, explaining *Moſes*'s meaning, extends the force of this Law to Enemies themſelves; ſaying, that that Divine *Legiſlator* did thereby condemn all publick expoſing of the Dead to a gaſtly and noiſom putrefaction, as an exceſs of cruelty; That the Death they had ſuffered, was a ſufficient Puniſhment for the Crimes they had committed; that therefore it was a piece of high injuſtice to inflict a more ſevere penalty upon them, than they had deſerved, and (conſequently) that they were not to be deprived of Burial, which Nature

ture and Humanity had taught us never to deny to any, though the worſt of our Foes, or greateſt Malefactors. To which the ſame Hiſtorian adds, that even the very Inſtruments wherewith they had been put to death, were interred together with their Bodies; that is to ſay, the Gallows, if they were hang'd; the Stones, if ſtoned; or the Sword, if beheaded. And *Joſhua*, who was the Succeſſor of *Moſes* in the Government of the *Jews*, was very exact in the obſerving of this Law; for he never cauſed any one to be put to Death, either of the *Iſraelites*, or their Adverſaries, but that he gave them Burial the very ſame day.

Perſons Executed, and ſuch as kill'd themſelves, might be Buried in their Fathers Graves.

AND beſides all this, they granted Malefactors, yea even ſuch as kill'd themſelves, the favour of being Buried in the Graves of their Anceſtors. Thus we are told in the ſeventeenth Chapter of the Second Book of *Samuel*, that the Unhappy *Ahitophel*, when he ſaw that his counſel was not followed, went home

home to his houſe, where he hanged himſelf, and died; and that notwithſtanding he was buried in the Sepulchre of his Fathers.

AND as concerning perſons that were Executed, we read, that *David* not being able to deny the *Gibeonites* ſeven men of *Saul*'s Family, becauſe he had broke the Covenant, that had been formerly made upon Oath, between *Joſhua* and them; thoſe poor wretches being hang'd on ſo many Gallows, were, by the order of the ſame King, taken down from thence, and carried to the Grave of *Cis*, the Father of that Family, in the Tribe of *Benjamin*.

Burying-places.

AS for ſuch whoſe Funerals were celebrated with honour, their uſual Graves were hewn out of Rocks, in imitation of *Abraham*, who bought ſuch a Burying-place of the Children of *Heth*, in the Land of *Canaan*, for his Wife *Sarah*, Himſelf, and Poſterity. Of theſe Sepulchres or Graves, the *Talmud* ſtates the

the form and bigneſs, *viz.* That the Cave be no larger than ſix Cubits; that there be eight holes at leaſt in the bottom of it, to the end the Bodies which are laid down there, may lie ſeparately, and by themſelves; and that there be a little Porch, or Threſhold at the entrance, where the Corps may be ſet down, till the uſual Prayers be ſaid over it, and the Friends and Relations of the Deceaſed have given him their laſt Adieus, before he be ſhut up from their ſight.

Magnificent Sepulchres among them.

* *Caſaub. exercit.* 16.

NOW though theſe fore-mentioned Sepulchres were generally made uſe of, even for Perſons of the greateſt quality; yet was it alſo *lawful to make them more ſtately and magnificent; of which latter we find ſeveral inſtances among the *Jews*, that do not in the leaſt come ſhort of the moſt ſumptuous *Mauſoleums* of other Nations: Such amongſt others was the Tomb of *Helen*, Queen of the *Adiabenians*, who left her own Country, to embrace the

the Law of *Moſes*. This Princeſs did cauſe this Monument to be built for her near *Jeruſalem*, as we learn from *Joſephus* and S. *Jerome*, who ſaw the remains of it. And *Pauſanias*, who hath deſcribed the ſame, ſaith, that it conſiſted of three Pyramids, made with ſo much art and contrivance, that they were accounted ſo many wonders. Beſides, he tells us of another curioſity about this Sepulchre, which is no leſs admirable, and would (its like) be disbelieved, and paſs for a Fable, had it been recorded by an Author of leſs credit and reputation. This Monument (ſaith he) which was made all of Marble, had a door of the ſame Stone; that did once a year, at a certain day and hour open it ſelf, by means of ſome ſecret Art, or hidden Springs; and ſhut again of it ſelf, a little while after; though at any other time it might have been ſooner broke all to pieces, than opened by any induſtry or ſtrength whatſoever.

JOSE-

Joseph. l. 5. de Bel. JOSEPHUS and S. *Hierom* do alſo ſpeak of the Tomb of the *Maccabees*, which they relate was erected by *Simon* the High Prieſt, in the City of *Modin*, the Birth-place of that Illuſtrious Family. It was made of white Marble, well poliſhed, having a ſtately *Piazza* around it; at the entrance of which were ſeven great Pyramids placed on the top of as many Pillars, all of one piece. And yet this Structure, which indeed was very magnificent, was nothing in compariſon of the carved work wherewith it was embelliſhed and adorned, wherein were repreſented their Victories by Sea and Land, with ſeveral Trophies, and a thouſand other marks of their Grandeur, with the greateſt Art imaginable.

IN the third place, I ſhall ſpeak * *Hegeſip.* of that of *Daniel* *, who cauſed it to be built himſelf at *Ecbatana* in *Media*, at the time when he was the Favorite of the King of *Perſia*. He ordered it to be made in the faſhion of

of a Tower, which was wrought with ſuch extreme curioſity and art, that the World never yet ſaw its fellow, its contrivance being altogether ſtupendious and inimitable. *Joſephus*, whom I now quoted, and who himſelf ſaw it ſeveral ages after, ſays, that in his days, it ſeem'd to be yet ſtark new, and look'd then, as if it had been but juſt finiſhed; adding, that a *Jewiſh* Prieſt had an allowance given him to keep there both Day and Night, that no Body might ſpoil or damnifie that admirable Building; with whoſe beauty and extraordinary curioſity the Kings of that Nation were ſo much taken, that they ſince made uſe of it for their Royal place of Burial.

NOR is that which *Solomon* cauſed to be built at *Jeruſalem*, for his Father *David* and himſelf, to be omitted here; who being a moſt wiſe Prince, as the great and matchleſs things he atchieved in his life-time, do abundantly teſtifie, it is eaſie to gueſs;

gueſs; that this Monument of his was a ſurpaſſing, curious and admirable Maſter-piece of Art; and wherein neither skill, nor riches were wanting, that might render it altogether wonderful and extraordinary. There was nothing in, or about it, but what was wonderful and ſurprizing; Nature and workmanſhip having beſtowed their utmoſt skill and greateſt Treaſures upon it. But that which I find moſt remarkable in it, is the place wherein he commanded the two Coffins for his Father and himſelf, to be placed; becauſe the ſame could never by any induſtry be found out; the inner part of the Vault or Cave being made in the faſhion of a Labyrinth. And Hiſtory informs us, that *Herod* being on a time obſtinately reſolved to find out this ſecret place, commanded ſome of his Men to break down certain ſtones, whoſe removal he thought might likely diſcover the concealed Royal Tombs, but was ſoon affrighted from attempting further,

ther, by the fire that iſſued forth in great flaſhes from it, and conſumed two of his Men upon the ſpot; ſo that beſides a rigorous Edict he publiſhed, whereby he ſtrictly enjoyned, that for time to come, none ſhould dare to attempt a like re ſearch, he cauſed a very mean Sepulchre to be made hard by it for himſelf, by way of reparation of the wrong he had offer'd to it.

Two ſorts of Treaſures enclosed in their Sepulchres.

NEITHER ſhall I ſpeak here of the great Treaſures found in thoſe Sepulchres; for none can be ignorant of the vaſt Riches of all kinds, that were laid up therein, who conſiders, that thoſe Places being lookt upon as ſacred and inviolable among the *Jews*, every one of them carried thither the moſt rare and precious things they had, thinking them more ſafe there, without Guards, than in their own Houſes or Coffers. They were moſt commonly Lords, and Perſons of great Eſtates, who did ſo; as finding it too cumberſome for them

to keep their Treaſures at home, by reaſon of their great Riches: as likewiſe Widows and Orphans, who were not capable of looking after, and managing what was their own.

BUT beſides thoſe riches which were kept there for the uſe of the Living, much was alſo encloſed in honour of the Dead. Hence it was that the High Prieſt *Hyrcanus*, ſeeing himſelf beſieged within the City of *Jeruſalem*, by *Antiochus*, Sirnamed *Pious*, took out of *David*'s Sepulchre, nine hundred Years after his Death, three thouſand Talents, whereof he gave a part to that Prince, to make him retire with his Army; and with the other he raiſed Souldiers, in order to put himſelf in a condition of preventing the like diſaſter for time to come. Out of which Sepulchre, *Herod*, a good while after, took a great number of Veſſels of Gold, Jewels, and other precious Ornaments. From whence we may eaſily conclude, that

that his Son *Solomon* had ſpared nothing to honour his Father's Memory. In like manner, we read in the Fourteenth Chapter of the Second Book of the *Kings*, that the *Chaldeans* did in their Invaſion of *Judea*, open all the Princes Sepulchres, for the ſake of the Treaſures they encloſed. And *Sozomene* tells us, that the Prophet *Zachariah*'s Tomb being opened in his days, a young Prince of the Royal Blood was found lying at his Feet, with a Crown of Gold upon his Head, and array'd in a moſt rich Robe, and other Princely habiliments.

THERE are two principal Objections, that may be made, concerning theſe Funeral Ceremonies of the *Jews*, which we ſhall here briefly endeavour to anſwer. The firſt is, *How it comes to paſs, that ſo great honours were by them paid to the Dead, ſince according to the* Moſaick *Law, none could touch them, without being polluted; inſomuch that thoſe who took care of their* Clearing of the firſt Objection.

Burial, could have no fellowship with any, till after they had washed and purified themselves? To this all the Interpreters do unanimously answer, that *Moses* his intent was not thereby to signifie, that dead Bodies were abominable in themselves; but that bearing the blemishes and stains of sin, by their being deprived of life, they were to purifie themselves, who had touched them, as if they had touched sin it self; Death being its proper and natural effect and reward.

Clearing of the second Objection.

THE other Objection may be made concerning the honour of burning, so often mentioned in the Scripture; from whence some infer, that the Dead amongst the *Jews* were sometimes consumed in the Fire, but without any sufficient ground or reason for it, nothing (as hath been said) being more contrary to the Custome of that People. Wherefore we answer, that those burnings mentioned in Scri-

Scripture, were quite of another nature, and muſt not be underſtood of Corpſes, but of ſweet-ſcented Woods and Perfumes, which they conſumed to a vaſt expence, at the Funerals of their Kings, and other Perſons of the higheſt Quality.

CHAP. XVI.

Funerals of the *Modern Jews.*

IN the deſcription I am about to make of the Funeral Rites of the Modern *Jews*, I might be thought to amuſe the Reader with an idle ſtory, but that they are well known to be authorized by the *Talmud* (which next to the Holy Scripture, is the Book of moſt eſteem amongſt them) and daily practiſed by all thoſe of that miſerable Sect, who live in theſe our days. Nevertheleſs, I muſt here advertiſe the Reader, that though indeed that which I relate be not a Fable (it being their conſtant belief and practice) yet I ſhall have occaſion to ſet down many things here, that ſeem the moſt extravagant ſtories imaginable; which for all that are the ground and foundation of theſe their Ceremonies.

BUT

BUT here we muſt needs obſerve ſome kind of order, to clear a matter that is of it ſelf very obſcure and intricate, by reaſon of a great number of punctilio's thereto belonging, which they account very eſſential: Therefore we ſhall firſt of all ſpeak of their preparation for Death, when they are Sick. Next of their Death it ſelf, with their Funerals: And laſt of all of their fooliſh Opinion concerning the Souls and Bodies after Death.

The manner of the *Rabbi's* viſiting the Sick.

FIRST then; As ſoon as a *Jew* is given over by the Phyſicians, and they conclude he will die, the *Rabbi*, who has been called to take care of his Soul, comes to him in company with ten other perſons at the leaſt, and in the firſt place asks him, whether he believes the Coming of the *Meſſias*; whereto the Sick having anſwered in the affirmative, he ſits down at his beds head, and the ſtanders-by ranking themſelves round about him, he bids the Patient to make his Confeſſion with a

loud voice; the Form whereof is as followeth.

The Form of a dying Jew's Confeſſion.

I CONFESS and acknowledge before thee, O Lord my God, the God of my Fathers, the ſtrong and mighty God of every Spirit, that quickens and gives life to Fleſh; That both my Life and Death are in thy hands; therefore I pray thee to reſtore me to health, to remember me, and hear my prayers, as thou didſt thoſe of King Hezekiah, *when he was ſick. But if this be the time of thy laſt viſitation upon me, and that I muſt die, I beſeech thee mercifully to receive me into that* Paradiſe, *which thou haſt prepared for the Juſt: Shew me the ſtreight way to go to Eternal Life, and ſatisfie me with thy bleſſed preſence. Praiſed be thou for ever, O Lord God, who heareſt the Prayers of thy Servants.*

Buxtorf. Synag. Judaic. c. 35.

THIS Confeſſion is accompanied with a publick Declaration of his ſins; though it be not ſo particular, but that he may keep to himſelf ſome things he thinks not fit to publiſh to all that are preſent, which he

Declaration of his ſins.

he afterwards whiſpers in the Ear of the *Rabbi*, under pretence of asking him his advice touching the diſpoſal of his Eſtate, and making of his laſt Will and Teſtament.

Publick ſatisfaction given to all he has offended.

WHEN this is done, he offers publick ſatisfaction for all the injuries by him done, or ſcandals occaſioned, either by his debaucheries, violence, or any private grudge or enmity, begging pardon of all thoſe whom he has offended, and proteſting that he likewiſe heartily pardons them who have done, or intended him any wrong. As for what concerns the ſatisfaction he is to make to GOD, he offers him no other, but that of his own Death, as ſuppoſing the ſame will ſufficiently expiate all his Sins: Wherein he perhaps does not miſtake, though he interpret it in another ſence; for beſides that temporal Death, which is generally allotted to all Men, for a puniſhment of their Sins, he is in great danger to ſuffer an eternal one, as a reward of his obſtinacy and unbelief.

Satisfaction to God.

SOME

Publick Prayers on behalf of the Sick; and Alms.

SOME after they have given this ſatisfaction, deſire the publick Prayers of the *Synagogue*, and ſend as much money as they think fit to be diſtributed to the Poor. There

Change of their Name.

are others, who beſides theſe publick Prayers have their Name changed, as a mark of their entire and abſolute Converſion; ſo that when they are pray'd for, their former Name is not mentioned, but that which they have aſſumed during their Death-bed-penance. For example, the *Synagogue* applying themſelves to God on behalf of the

Id. ibid.

Sick, ſpeak thus; *O Lord, we beſeech thee, to have mercy on ſuch a one; he hath changed the Name he went by, when he offended againſt thy Laws, and is now called* N. N. *Do not therefore look upon him as an object of thy wrath; for if thou hadſt reſolved to puniſh him as ſuch, now thou muſt not, ſince he by this other Name he has aſſumed, is become another man: Whereupon we do hope, that thou wilt hereafter conſider him as a new Creature, and*

as

as a Babe that is but newly born.

IN ſhort, if the ſick perſon be in his Fathers houſe, he craves his Bleſſing; and if he himſelf is a Father of a Family, he calls his Children and Domeſticks unto him, to Bleſs them. He gives and receives Bleſſing.

THEN from that time forwards they dare never leave him alone; becauſe they perſwade themſelves, that the Angel of Death, which is in his Chamber, would offer violence to him, were there none preſent to prevent it. Neither can they for all this ſo wholly oppoſe and hinder that evil Spirit, but that he does him a great deal of miſchief; for (as they tell us) he with a naked Sword in his hand, looks ſo frightful and terrible, that the Sick is thereby much diſcompoſed. At this Sword hang three drops, all of them very fatal to the Decumbent. The firſt that falls on him gives him his Death; the ſecond changes his colour, making him pale, wan and gaſtly: And the laſt Their fooliſh Opinion concerning Death.

laſt rots and turns him to corruption; ſo that he becomes noiſom and ſtinking.

Rending of Cloaths and Lamentations. *Elias Grammat.*

UPON his giving up of the Ghoſt, all that are preſent do, by rending their cloaths, and crying as loud as ever they can, expreſs the greateſt ſorrow imaginable; and immediately after, they fling all the water they have then in the houſe, out of the windows; as being of opinion, that this malignant Angel has waſh'd his Sword in it, wherewithal he killed him: And all the neighbourhood under a like apprehenſion, do the ſame. Neither is there need of any other notice, to make known to the reſt of the Town or City, that there is ſome body Dead in that part of it; for this abundance of water poured forth on a ſudden in the ſtreets, makes near as much noiſe, as the ringing of our Bells.

Reaſon why they fling out all the water they have in the houſe.

Another opinion as fooliſh as the foregoing, concerning the Angel of Death.

BESIDES they have another Opinion concerning this Angel, which is no leſs ridiculous. They ſay,

ſay, that ſome of their moſt zealous Doctors not being able to endure, that this Angel ſhould ſo cruelly torment and afflict the People (for they believe he was formerly much worſe than he is now) did by their continual prayers, ſo far prevail with God, that he deliver'd him into their hands; whereupon they having moſt ſtraightly bound him, put out his left eye; inſomuch that being now half-blind he can no more do them ſo much harm as formerly.

The manner of their interring the Dead.

NOW to prepare the Corps, in order to its Burial, they fetch freſh water, the cleaneſt they can get, which they boil with Camomil, dry'd Roſes, and ſuch like odoriferous, and ſweet-ſcented Herbs, and Flowers, wherein they waſh it very carefully; thereby to intimate, that Death has not only purged him from all his filthineſs; but made him of a good and pleaſant ſavour with God.

THIS

Concerning the white *Tunick.*

THIS done, they apparel him in a white *Tunick*, to ſignifie the innocence wherewith he now preſents himſelf before the Tribunal of the Soveraign Judge: They anoint his face with the yolk of an Egg, diſſolv'd and mixt with Wine; thereby to ſhew, that he ſhall not only taſte of the joys and comforts of the other Life, which are enclos'd in Gods boſom, as the yolk of an Egg is in its ſhell; but ſhall be made drunk therewith, as not being able to be ſatisfied; and continually drink the ſame in great draughts, till he has by vomiting, beſmeared himſelf all over. Then they put a Vail over his face, thereby to ſignifie, that ſince he is paſs'd into the other World, he is no more concerned to regard any thing in this. They likewiſe cover his head with his *Talled*, or ſhort Cloak of Ceremony; being in hopes, that as it hath been ſubſervient to him in this Life, on every Holy-day, to ſay his Prayers in the *Synagogue*, ſo will it likewiſe

The anointing of his face.

Rab. Moſ. in Talm.

The Vail wherewith they cover his face.

His ſhort Cloak of Ceremony.

wiſe ſerve him ſtill in Heaven, during the long Sabbath of Eternity; and that he, after having adorned it with the ornaments of the Bleſſed, ſhall over and above crown the ſame with Glory. Out of this Cloak they pull ſeveral Threads, wherewith they tye his right Thumb, bending and bowing it ſo, as it may in ſome ſort expreſs the Name of God in the *Hebrew* Tongue; they making no queſtion, but that with this Mark he is ſecure from all the aſſaults of the Devil, who whilſt he ſhall thus hold his hand, can never drag him into Hell, where this Holy Name is not owned, or acknowledged; and therefore it is, that to tye this knot, they make uſe only of thoſe Threads which are taken from that ſacred Cloak; becauſe they don't believe there can be any other ſtrong enough for that purpoſe. Laſt of all, they lay him in a Coffin, with two clean Sheets, whereof the one is put under, and the other over him; making his head to reſt upon

Tying and bending of his Thumb.

His Sheets, Coffin, and Pillow.

a

a great ſtone, or on a Bag filled with Earth: To intimate by this hard Pillow, the ſteadineſs of that reſt he ſhall enjoy in the other Life, and by the cleanneſs of the ſheets he lies on, and is covered withal, the Light and Purity of that Bleſſed Life.

The manner of their attending the Funeral.

WHEN the Body is thus order'd, they carry it to the Grave, in a moſt confuſed and diſorderly manner, by reaſon that every one of the company will bear it by turns. Which they diſcharge with a great deal of Devotion, in a proſpect of thoſe great advantages God has prepared for the party deceaſed: And being arriv'd at the place of Burial, whilſt they nail the Coffin on the ſide of the Grave, the whole Company go ſeven ſeveral times, as it were, in proceſſion round about it; thereby to ſignifie, that as God created the World in ſix days, and reſted on the ſeventh from all his Works, ſo the pilgrimage of this tranſitory Life endures but for a very

Their reaſons why they take ſeven turns a-round the Coffin.

very little time, after which Men reſt from all the pains and Labours they have undergone, to all Eternity, which is repreſented by the number Seven.

WHICH number they alſo obſerve, with regard to the Dead, in three other Ceremonies. Firſt, in placing a lighted Wax-Taper by his Grave, or in the Chamber in which he dyed; where they let it burn for the ſpace of Six whole Days, and put it out on the Seventh. Secondly, in their great Mourning, which laſts ſeven days. And laſt of all, in the reſtleſneſs they expreſs at their firſt coming into their Houſe, after their return from attending the Funeral, by ſtarting on a ſudden from their place ſeven ſeveral times, as if they did not find themſelves at eaſe, in the ſix former removes they had made. Which reſtleſneſs and ſhifting of place, that is much like a piece of Mummery, and very childiſh, not to ſay fooliſh, is notwithſtanding by them aſſerted to repreſent

Why they cauſe a wax-taper to burn at the Grave for the ſpace of ſeven days. *Buxtorf. Synag. Judaic. c.* 35.

Why their great Mourning laſts ſeven days.

Why they ſhift their places ſeven times when they are come back from attending the Funeral.

ſent the inconſtancy of worldly things, which their deceaſed Friend might from the time of his Birth, to that of his Death, have eaſily taken notice of. Their mourning ſhews, that he ought not to have done any thing elſe, but weep and lament all the while he liv'd here: And the lighted Taper imports, that his Temporal Life is extinguiſhed at his arrival in Eternity. For, as I have above obſerved, the ſix Days repreſent the duration of time, which is but a reiterating or continuance of the firſt Week of the World. And the ſeventh ſignifies the Sabbath-day, which is the emblem of Reſt and Eternal Bliſs.

Elias Grammat. in Thesbit.

The manner of their Burial.

BUT now let us return from this ſo curious digreſſion, and ſpeak of the manner of their Burials. When the Coffin is nail'd, they let it down into the Grave, every one throwing in the Earth by handfuls, till it be quite fill'd up, and nothing left behind of what they had digg'd out, to make the hole; upon which account

account it is, that they beat it down and tread upon it, as hard as ever they can, ſo as every bit of Earth may go in; for they fancy, that if but one handful of the Mould ſhould remain, it were a ſign that the Ground would not harbour the Corps, no more than it could the Bodies of thoſe reprobates, *Corah*, *Dathan* and *Abiram*, whom it having ſwallowed into its Entrails, let them fall down to Hell, not being able to endure them.

Their reaſon.

WHILST the Body is burying, the *Rabbi* *, who has mutter'd ſeveral prayers, does laſt of all ſpeak to the whole Company, to this purpoſe: *We verily believe that the Foundation of the World is laid upon three things*; viz. *on the Law of* Moſes, *the Service of* God, *and Piety towards the Dead. Bleſſed therefore be he who rewards thoſe that are careful to diſcharge this Duty.* Then all the People turning their backs to the Grave, pluck up ſome Graſs at three ſeveral times, and

Form of their Funeral Prayers.

* *Buxtorf. ibid.*

Reaſon why they pluck up graſs at three ſeveral times, and fling it behind their back.

and throw it over their Heads, rehearſing theſe words of the Pſalmiſt, ‖ *They of the City ſhall flouriſh like graſs of the Earth*: That is to ſay, that the Dead, by paſſing from this Mortal, to Eternal Life, ſhall riſe again to Glory; as the Graſs grows and flouriſhes again, after it is mown and cut down.

‖ *Pſal.* 72. 16.

Their reaſons for taking the Bed to pieces, on which the Body lay, and breaking of an earthen Pot.

MOREOVER it is to be obſerved, that as ſoon as the Dead is carried out of the Houſe; there are ſome in a readineſs preſently to take the Bed to pieces on which he died, who haſtily fold or double the Quilt, roll up the Coverings or Bed-clothes, leaving them confuſedly on the Mat, and run to the Windows to fling an Earthen Pot after the Coffin; thereby to intimate, that every thing is alter'd and broken now as to him, and that he has no more claim to any of the Goods, which he formerly was poſſeſt of.

Their great or cloſe Mourning.

WHEN the Relations are return'd from attending the Funeral, they have no ſooner recover'd home, but

but they begin their great or cloſe Mourning, which laſteth ſeven days, in the ſolemnizing whereof, they proceed in this order: Firſt of all, * they waſh their Hands, put off their Shoes and Stockings, and ſit down on the Ground, where they paſs their time in continual tears and lamentations, without doing any manner of work whatſoever; no not ſo much as dreſſing Meat for themſelves, their Friends all that while taking care to ſend them from their Houſes, whatever they ſtand in need of, ready prepared, according to their cuſtome; on the firſt day of their Mourning therefore they ſerve them with nothing elſe but hard Eggs, with a little Bread and Water, thereby to intimate they are very ſenſible, that their affliction is hard and heavy, and by eating of the ſame with them, how great a ſhare they take in it. But on the following days, they feaſt them well, eat with, and comfort them; and on the Sabbath-day the ſame Friends

* *Buxtorf. ibid.*

come to accompany them to the *Synagogue*; from whence they conduct them back to their own houſes, as ſoon as Divine Service is ended.

Their ſecond mourning.

THEIR ſecond ſort of Mourning, which they call mean or indifferent, laſts thirty days, during which they are not permitted, to waſh, perfume, or ſhave themſelves, or ſo much as cut their Nails. Neither do they all that time eat with their Families, but the Men invite ſome of their Friends, and privately take their repaſts with them; as the Women alſo do by themſelves (that is, without the Men) with ſome of their ſhe-neighbours, who come on purpoſe to keep them company, and work with them; for it is not lawful for a Husband to converſe with his Wife, nor for a Wife to do the like with her Husband, until the time of this Mourning be over.

The laſt and leaſt mourning.

AS for the laſt ſort of Mourning, it concerns only Children, who are not dreſs'd in black as with us; but

are

are obliged for a whole year to wear the ſame cloaths, which they had on, when their Father died; not being permitted to ſhift themſelves, though they be never ſo ragged and torn. They alſo celebrate a Faſt every Year on the ſame day; and for the ſpace of eleven months rehearſe the Prayer *Kaddiſch*, for the deliverance of their Parents Souls out of *Purgatory*; for they believe, that none but impious perſons abide there a whole year; but that the good do never remain in that place above eleven months, provided their Children repeat this Prayer for them every day; which Prayer they do not continue to rehearſe beyond the time fore-mentioned; becauſe every one of them has a good opinion of his Parents Virtue; there being no Child that thinketh his Father to have been a wicked and ungodly man.

THIS Prayer is grounded upon a fabulous ſtory of Rabbi *Akiba*, who ſays, that being one day a walk-

Fabulous ſtory concerning the Prayer *Kaddiſch*.

walking in a remote and ſolitary place, he met with a man, who was loaden with ſo great a burthen of Wood, that no labouring Beaſt could ever have carried more; and that upon his demanding, whether he was a living Man or a Ghoſt, he anſwered him, that he was the Spirit of one Dead, and was forced every day to cut down ſuch a load of Wood, to feed the Fire, wherewith he was tormented in *Purgatory*. Whereupon he further asked him his Name, and that of his Family; which as ſoon as he had learnt, he repaired to the deceaſed's Children, and taught them this Prayer; withal aſſuring them, that their Father would in a little time be delivered from his ſufferings, in caſe they would rehearſe it conſtantly every day; which they having begun to do, the Dead appeared to them the next night, to return them thanks for the ſame, and let them know, that he was already entered into the pleaſant Garden of the terreſtrial

Paradiſe;

Paradiſe: And thereupon, theſe good tidings, together with a Form of this Prayer, were ſent to every *Synagogue* in the World, inſomuch as there is not one now but makes uſe of it. When the Deceaſed has no Children, the whole *Synagogue* aſſembled in a Body, by rehearſing this Prayer, do ſupply that want. But if he has any, he dies with abundance of joy and ſatisfaction; becauſe they ſuppoſe the ſaid Prayer more efficacious in the mouths of their Children, than in any others.

Reaſons of this their Superſtition.

AND what makes them ſo ſuperſtitious and ſtrict in the obſerving of ſo many petty Ceremonies, is becauſe their *Rabbis* tell them, * that the Soul not being able to enter into *Paradiſe*, as ſoon as it is ſeparated from the Body, haunts ſometimes its own houſe, ſometimes *Cœmeteries*, or Church-yards, and ſometimes the *Synagogue* it ſelf, to obſerve and take notice, whether in all theſe places they punctually pay their duties to their deceaſed Friend

* *Rab. Akib. in Talm.*

or

or Relation; not doubting, but that if they ſhould neglect any the leaſt circumſtance therein, they would be ſeverely puniſhed for it: For they do eſteem them ſo eſſential and abſolutely neceſſary for the Reſt of the departed Soul, that they are perſwaded it would never be by the Angels carried up into the Bed of God, there to repoſe to all Eternity, if but one ſingle punctilio ſhould be omitted in this ſervice; but that on the contrary it would be fain to wander up and down in a Region where it muſt meet with troops of Devils, that would moſt cruelly afflict and torment it.

THEY alſo believe, that when the Soul is upon the point, either of entring *Paradiſe*, or going down into *Hell*, ſeeing it ſelf obliged for ever to part and ſhake hands with its dear companion the Body, re-enters it again for the laſt time, and makes it to ſtand up on his feet: Whereupon the Angel of Death, with a chain in his hands (whereof one half

half is Iron, and the other Fire) gives him three ſeveral ſtrokes: With the firſt of which he puts all his bones out of joynt, making them fall confuſedly to the ground; with the ſecond he breaks and ſhatters them; and with the laſt he turns them all to duſt: After which the good Angels draw near, who having taken up all theſe broken pieces, lay them anew in the Grave.

Their fooliſh opinion concerning the Land of Promiſe, the firſt Principle of their Reſurrection.

LASTLY, they are perſwaded, that thoſe who are not Interred in ſome place or other of the Holy Land, ſhall never riſe again; and that all the favour God will be able to do them, ſhall amount to no more than this, That he will open ſome ſmall chinks, through which they may (though imperfectly) behold the abode of the Bleſſed; except they have by great merits, as continual Alms, and other good works, rendred themſelves worthy of it. And concerning theſe they ſay, that God, who is moſt juſt, and never leaves goodneſs and virtue unrewarded,

warded, ſhall provide for them hollow places in the Earth, through which their Bodies ſhall rowl continually, until they come to the Mount of *Olives*, which at the time of the Reſurrection, ſhall be cleft and divided into two parts, in order to its giving them a free paſſage, and that being arrived in this bleſſed Land, they ſhall riſe again, as well as others, who were buried there; for they fancy, that the meer touching of it, is ſufficient to capacitate them for that Bliſs and Felicity. Upon which account it is, that when they dye abroad, they give their Relations a ſtrict charge to tranſlate their Bones into *Chanaan*, as ſoon as ever they ſhall be able to do it.

Three ſorts of Perſons that are to riſe again.

NOR are their other Opinions concerning the Reſurrection of the Dead, leſs abſurd and ridiculous, than theſe their Ceremonies. They hold it as an Article of their Faith, that there are four things which God grants to none but *Iſraelites*, *viz.*

viz. Prophecy, the Law, the Land of Promiſe, and the Reſurrection; all others, whether *Heathens* or *Chriſtians*, being depriv'd of theſe advantages. To which they add, that there will be three ſorts of People which ſhall riſe again at the laſt day. The firſt ſhall be of thoſe that are abſolutely good; The ſecond of them who are ſtark nought; and the third of ſuch as are both good and bad. That the good ſhall be inroll'd among the number of the Bleſſed ones; the wicked reduced to nothing; and thoſe that are partly good and partly bad, after having remained for the ſpace of a whole Year in the fire, where their Bodies ſhall be conſumed, and their Souls purified, they ſhall at the laſt be received into Heaven. Their firſt opinion.

NEVERTHELESS, I find, that their opinion is not general, who think the wicked ſhall be annihilated, for there are ſome of them that believe the Pains and Torments of the Damned will be Eternal, and that Second opinion.

that they ſhall never enjoy any the leaſt reſt, but on *Saturdays*, when (as they ſay) thoſe miſerable Souls have leave to go out of the Flames, and refreſh themſelves. Whence it is, that they take ſo much care of having Water ready in all their Veſſels, on that day; to the end the Damned may not be at the trouble of looking out for ſome, when they come to cool their burning and ſcorching heat.

The virtue and efficacy of the word *Amen*.

* *Elias Grammat. ibid.*

BUT I muſt not here omit ſpeaking of the virtue, which they attribute to the word, *Amen*, or *So be it* *; there being ſome of them who make more account of it, than of all their Prayers put together; for how long and prolix ſoever they be, they do not fancy them to have any efficacy at all, except they conclude them with an *Amen*, moſt fervently and devoutly pronounced; Inſomuch as all thoſe who frequent their *Synagogues*, may take notice, that after theſe People have with the greateſt haſt and precipitancy (ſuch as

The ſecond Principle of their Reſurrection.

as puts them out of breath) rehearſed whole Pſalms, they on a ſudden ſtop, and recollect themſelves at the end of each Pſalm, to ſay, *Amen*, with as much devotion as poſſibly they can; or elſe after a little pauſe, they utter it as loud as ever their ſtrength will give them leave. Either of which ways they think very fitting and becoming: for to ſpeak it ſoftly and demurely, ſhews their great inward devotion; as to utter it aloud, their zeal and earneſtneſs in declaring the praiſes of God, which they are ſo tranſported with, that they ſound forth their *Amen* with all the might they have.

NOW they are in no doubt, but that having thus pronounced this *Amen* here below, they thereby deſerve eternally to pronounce the ſame in Heaven; grounding this their Opinion upon two Pſalms of *David*; in one of which, after having given a large account of the greatneſs and glory of God, he concludes with a *Doxology* or Bleſſing of

of the Divine Majeſty, and Seals it with a twice repeated *AMEN. Bleſſed for ever be the Lord God of* Iſrael, *AMEN and AMEN.* The firſt *Amen* (ſay they) is the *Amen* of Faith and Devotion, which ought here in this World to terminate all our Prayers, to the end, they may be meritorious: And the ſecond is the *Amen* of Reward, that ſhall make us give thanks to God for all his Benefits vouchſafed to us. In the other Pſalm the ſame Prophet having ſpoken of all the Praiſes due to God, concludes it with exhorting the People for ever more to bleſs the Holy Name of his Divine Majeſty, and wiſhing every one in his own particular to anſwer to it, *So be it, So be it.*

Buxtorf. ibid. c. 26. MOREOVER they aver, that the pious pronunciation of this word is one of the moſt certain tokens of Election; that it diſtinguiſhes the good *Iſraelites* from the bad, and that it is impoſſible, but they muſt riſe again to happineſs, who in their Prayers

Prayers utter it with a great deal of faith and assurance, Nay, they go further, and say, that a sinner, how great soever he be, shall nevertheless deserve a glorious Resurrection, provided he doth signalize his devotion in the pronouncing of this Word. And that this may be apprehended, *Rabbi Judah* uses a comparison, which is no less gross, than this opinion or fancy is ill grounded.

A gross comparison concerning this opinion.

* *THE Case is the same* (says he) *with a great sinner, as with a Maid, who has given way to her being seduced and debauched in her Father's house, and thereby got a great belly. Her Mother transported with wrath, and not being able to suffer this blot and reproach to her Family, does at the first news thereof, turn her out of doors. Nevertheless, when the time of her delivery is come, and she hears her poor Daughter, amidst her extream pains, a thousand times calling upon her for help and pity; the Name of Mother, so often, and with so much passi-*

* *Rab. Jud. in Talm.*

on repeated by a Daughter in ſo great grief and ſuffering, does at laſt move the Mother to compaſſion, and obtain her favourable regards: That only Name makes her forget her Daughter's misbehaviour, and effaceth all the Ideas *of averſation formerly conceived againſt her; ſhe cauſeth her immediately to be ſent for home, and takes all the care of her imaginable, letting her want nothing that may be requiſite for her in that condition. Thus it is with a great ſinner; though* God *have caſt him out of* Paradiſe, *by reaſon of his crimes; yet he is ſenſibly moved with his Prayers, when they are concluded with a moſt devout* Amen. *At this word alone he remembers his ſins no more, and opens to him again the doors of Heaven, which before he had ſhut upon him in his wrath.*

THIS is ſo true (adds he) *that we our ſelves have a proof of it, of many Ages ſtanding, which cannot be queſtioned. For though we have often been driven out of the Land of* Canaan, *when we were carried in bondage to* Nine-

Nineveh *and* Babylon, *and now are ſcattered all the world over, and we cannot riſe again, but in that bleſſed Land; yet it is certain, that the Bodies of true* Iſraelites, *after having been for ſome time buried in another place, are rowling through deep Hollows and Caves, which God has made for that purpoſe, till they are arrived ſo far as under the Mount of* Olives; *from whence they are by the Spirit of God, that quickens them, tranſmitted into* Paradiſe.

Their fooliſh Opinion concerning the travel of the Dead into the *Holy Land.*

I HAVE thought this repetition would not ſeem tedious to the Reader; ſince it comes from one of the moſt famous Doctors of their Sect, whom they eſteem as an Oracle of their *Talmud*; and beſides, it confirmeth their extravagant and ridiculous opinion concerning the Reſurrection of ſuch as die out of the Land of *Canaan.*

WE will conclude this Chapter with a recital of the fabulous advantages they expect from their *Meſſias*, which are kept in ſtore for thoſe

The third Principle of their Reſurrection.

only who ſhall riſe again: It is indeed nothing elſe, but the Deſcription of their *Paradiſe* (properly ſo call'd) which hath no other foundation, but what they have laid for it in their fooliſh fancies. * They ſay, that as this Prince ſhall be inveſted with the Almighty ſtrength of God, ſo no Tyrant will be able to withſtand him; that he ſhall obtain a full and compleat Victory over all the then Kings and Potentates of the World, and deliver all the *Iſraelites*, who groan under the yoke of their cruel Governments, out of their hands. That having gather'd them all together, he ſhall lead them in triumph into the Land of *Canaan*, where they ſhall upon their firſt arrival, be ſuppli'd with rich and coſtly Garments, ready made to their hands, and fitted for all ſtatures and ſizes. That there alſo they will find all ſorts of deſirable Meats that can be wiſh'd for, which the Country ſhall bring forth, ſeaſon'd and dreſs'd to every one of their

* *Rab. Jeboſ. in Talm.*

Advantages to be enjoy'd by the *Jews* in the Land of *Canaan.*

their Palats: That there they ſhall enjoy a pure and temperate Air, with moderate and pleaſant weather, which ſhall for ever keep them in perfect health and ſtrength, prevent their falling into any kind of ſickneſs, and lengthen the thread of their life beyond that of the Patriarchs, who lived before the Floud.

Feaſt of the *Meſſias.*

BUT all this is nothing, if compared with the Feaſt, which they fancy their *Meſſias* will make them, wherein among other rare and miraculous Viands, of which that glorious Entertainment ſhall conſiſt, the wonderful *Behemoth*, *Leviathan*, and ſtupendious Bird ſhall be ſerved. The firſt of which hath been a fatning ever ſince the World began; all the Graſs that grows upon a thouſand hills being but a repaſt of one day for him. The ſecond fills and takes up a whole Sea: And the laſt, when ſhe ſpreads her wings, clouds and eclipſeth the Sun. Moreover concerning this Bird, they tell us, that having on a time dropt one

Monſtrous Creatures that ſhall be ſerved at the foreſaid Feaſt.

of her Eggs from her Neſt, it beat down three hundred tall Cedars, and being broke, over-whelmed ſixty Towns and Villages.

A Publick ſhew of theſe Creatures.

TO this they add, that before they be ſerved at this great Entertainment, the *Meſſias* ſhall expoſe them for the ſport and diverſion of his people, by making them fight together: Which certainly will be a very curious and extraordinary ſhow. For beſides the monſtrous and wonderful Bulk of theſe Creatures, which are to combat one another, no Theatre ever exhibited the like Antagoniſts, *viz.* a Bull, a Fiſh, and a Bird, fighting together. But it ſeems this extraordinary *Meſſias* (as they fancy) muſt do extraordinary things, even beyond all humane conceit and apprehenſion.

Id. ibid. & Rab. Bab.

Monſtrous Creatures in his Palace.

THEY likewiſe ſpeak with a great deal of ſeriouſneſs and wonder, of a Raven and Lion, which for a mark of his Grandeur, he ſhall keep in his Palace: The former whereof, they tell us, did at a certain time

ſwallow

ſwallow down a Serpent, that had devour'd a Frog as big as a Village of ſixty houſes, making but one mouthful of both, much after the ſame manner as a Fox would in a trice diſpatch a bit of a Pear, ſays *Rabbi Babha*, who aſſures us to have been himſelf an Eye-witneſs of it.

AND as concerning the latter, *viz.* the Lion, my Author *Rabbi Jehoſhua* ſays, that a *Roman* Emperor having once heard of him, and taking the Report for a Fable, commanded him, upon pain of death, to bring this Animal to him; which Order he being, by the authority of the Commander, and ſtrictneſs of the Injunction, forced to obey, appli'd himſelf with Prayers to God to that purpoſe, who having granted him leave to ſhew this Creature to the Emperor, he went in ſearch of him in the Wood of *Ela*, where his uſual abode and retreat was; but that when he was advanced with him, within a thouſand and four

hundred paces of *Rome*, he then began to roar ſo loud, that the dreadful noiſe made the Women, that were with Child in the City, to miſcarry, and like an Earth-quake, threw down the walls level with the ground. All which notwithſtanding, trying to proceed further with this Lion, and being come a thouſand paces nearer to the City, he fell a roaring a ſecond time, with ſuch an extream violence, that it made the Citizens loſe all their teeth, and flung the Emperor himſelf down from his Throne; ſo that he was fain to beſeech the *Rabbi* to carry this Animal back again to his Foreſt.

THESE are the great Truths on which all the Doctrine of the *Talmud* is grounded, whereto we might have added ſeveral others of the ſame ſtamp: But as they ſerve not for our preſent Diſcourſe, we ſhall paſs them by; only with this brief remark, that the Modern

Jews

Jews have never been more extravagant and ridiculous, than in their Ceremonies and Opinions about, and concerning their Dead.

CHAP.

CHAP. XVII.

Funerals of *Schiſmaticks.*

WE may diſtinguiſh the *Schiſmaticks* into three different Nations, which make the Principal Sects of them, *viz.* the *Grecians*, both natural and others, that follow the Rites of the *Greek* Church; the *Æthiopians*, and the *Moſcovites*, who, as they have all of them particular Cuſtoms about the diſpoſing of their Dead, it will be fitting to ſpeak to them ſeverally.

Several ways of Burying us'd among the Modern *Grecians*, according to the different Quality of Perſons.

TO begin then with the firſt of theſe: The Ceremonies uſed by the Modern *Grecians*, at the Interments of their Monks, Prieſts, thoſe of the Laity, and particularly of Women and Children are diverſe, and much differing one from another. For they ſtrip the Monks of their Frock and Cowl, and let their Bodies lie naked,

naked, cover'd only with an Hair-cloth: To ſhew by their nakedneſs, that they have liv'd in an abſolute and entire abrenunciation and denudation of the things of this World; and by the Hair-cloth, that the whole *Series* of their lives has been nothing elſe but Penance and Auſterity. As for their Prieſts, they apparel them with their own Sacerdotal Garments, and Eccleſiaſtical Ornaments; thereby to repreſent the high Excellency of their Employment, and Dignity of their Character. As for the Lay-people, they are, after their Death, adorned with their richeſt cloaths; and if they be ſuch as have been Magiſtrates, with their Gowns and Robes of State; as thinking they cannot be too neatly and handſomly dreſs'd, being to appear in the preſence of God. Their Women are all cover'd with a long Vail, which reacheth down from their head to their very feet; by this means to intimate the care Women ought to take

take to hide themſelves from the ſight of all Men, except their own Husbands. Laſt of all, they apparel their Children like Angels, becauſe they believe they are going to take their place amongſt the number of thoſe Bleſſed Spirits.

The reaſons of three ſervices they celebrate for the Dead.

THEY uſually celebrate three Services for their departed Friends: The firſt on the third, the ſecond on the ninth, and the laſt on the fortieth day after their Death; for the ſolemnizing of every one of which, they alledge two ſeveral reaſons: As firſt, for that on the third day, becauſe the Body does then begin to change, * and the Face to loſe its features and lineaments; and alſo, becauſe our Bleſſed Lord roſe again on the third day: For that on the ninth, becauſe the whole Body by that time corrupts, putrifies, and becomes noiſome, the Heart only excepted; and likewiſe, becauſe our Lord, eight days after his Reſurrection, began a-new to ſhew himſelf to his Diſciples.

* *Cruſ. in not. ad Turco-græc.*

ciples. And laſtly, for that on the fortieth, becauſe the very heart doth then rot and putrifie, there remaining nothing ſound and entire in the whole Corps, beſides the Bones onely; and moreover, becauſe our Lord aſcended into Heaven the fortieth day after his Reſurrection.

THESE Services conſiſt in Songs or Hymns, Prayers, Ceremonious Breathings or Inſufflations, Liberalities and Alms. Whilſt the Prieſts are ſinging, making every foot the ſign of the Croſs, the Deacon rehearſeth ſome Prayers, and at every turn breaths or blows upon the Offerings, begging of God, that the departed Soul may reſt in peace. Now theſe Offerings, which generally are of all ſorts of Pulſe, and very good Wine, are afterwards brought to the foot of the Altar, and there diſtributed to the ſtanders-by, for a token of the union, which the Deceaſed had with them, when yet alive, and of that alſo, which he ſtill deſires to have with them, by ſha-

ring

ring in their Prayers and Suffrages. Laſtly, they conclude theſe Ceremonies with general Alms and Charities to all there preſent, that ſtand in need of them.

The manner of burying the Dead among the *Ethiopians*. * *Ext. tom. 2. rer. Hiſp.*

THE *Ethiopians* are wont to accompany their Dead to the Grave, with divers Prayers, which they rehearſe without ſinging; * and when the Corps is ſet down on the ſide of the Grave, they read over it the Goſpel of S. *John*. The next day they begin to diſtribute many Alms for the Reſt of the Soul; and ſo continue for the ſpace of eight days, during which, they ſplendidly treat and feaſt the Relations and friends of the Deceaſed.

Diſcourſe at their Funeral Feaſts.

IN which Feaſts their whole diſcourſe is concerning the Dead; ſpeaking of his good works, if his Life has been exemplary; or of his repentance, if he had been a great ſinner, and was at laſt converted; of God's mercy towards him, if he died in his ſin without any ſignal Converſion; they charitably believing,

ving, that before his laſt gaſp, he might have performed ſome acts of Contrition, and like the good Thief, ſaved himſelf at the end of his * liſe: And beſides theſe Religious acts and diſpoſitions of the deceaſed, they alſo entertain themſelves either with the diſcourſe of his good manners, whereby he rendred himſelf amiable in the ſight of all Men; of his natural endowments and lovely qualities, which made him to be eſteemed and regarded by every one; of the great Eſtate he had got by his induſtry and diligence; of the honourable Offices he had born in the Common-wealth; or laſtly, of his Noble atchievements, and famous Victories in War. From all which put together, they conjecture that he muſt certainly be happy in Heaven: and therefore they heartily rejoyce, that he is paſt from the miſeries of this tranſitory Pilgrimage, to the felicity of Eternal Life. Which Duty they are ſo exact and religious in performing, that if any one

* *Schuncig. in Hodaport. l. 2.*

one ſhould happen to talk of any other matters, he would preſently, as an impertinent, be turned out of the company.

The manner of Burying the Dead among the *Moſcovites.*

AMONGST the *Moſcovites* Funerals are always performed and attended by day-light; it being neither uſual nor lawful with them to carry the Dead to their Graves after Sun-ſet: For which cuſtom, they alledge this reaſon, That it is not becoming at all to carry them in the dark, who are enter'd upon Eternal Light. As often as any one is Dead amongſt them, they contend one with another, who ſhall Bury him; as accounting that Duty, not only for a work of mercy, but meritorious alſo. Therefore he reckons himſelf very happy, who by the Relations of the deceaſed is appointed to diſcharge this laſt Office.

Anonym. l. de Ruſſ. relig.

THEY do not Conſecrate their *Cæmeteries*, or Burying-places, becauſe they ſay, that it belongs to the Bodies anointed and ſanctified by the Holy Ghoſt to conſecrate the Earth,

Earth, and not to the Earth to conſecrate the Bodies. Theſe *Cæmeteries* of theirs are either in Woods, or open Fields; and every Grave has a heap of Stones, with a ſmall Croſs on the top of it. Their Clergy-men, together with the Friends and Relations of the Departed, accompany the Corps towards the place of Burial; whereof ſome are ſinging certain Hymns and Prayers, whilſt others weep, and make great lamentation. They have beſides, this particular cuſtom, that they burn Incenſe all along the way, by which they carry the Dead, ſome of the Prieſts having Cenſers in their hands for that purpoſe; for they believe, that thereby the Devils are put to flight, and frighted from approaching the Dead. They alſo celebrate ſeveral *Maſſes* for the Reſt of the Departed Souls, though they hold no Purgatory; hoping that by means of theſe *Maſſes*, and their Prayers, God will grant to the Deceaſed a better place in Heaven, than

that which his merits could otherwiſe have procured for him. This being done, all the company ſit down to eat Rice-cakes in the Church it ſelf; and after this ſober and ſimple repaſt, they ariſe and mutually embrace, and wiſh one another an Eternal ſatiety and fulneſs of Everlaſting pleaſures in the Boſom of God.

CHAP.

CHAP. XVIII.

Funerals of *Chriſtians.*

AFTER what has been before ſaid concerning Funeral Ceremonies, as common to all the Nations of the World (even the moſt barbarous) none can doubt, but that they are Sacred in themſelves, ſince they are taught us by Nature, Reaſon, and conſequently by God himſelf, in order to give humane Bodies, the reſpect and honour due to them, as being by means of the Immortality of the Soul, far enobled above thoſe of all other Creatures. True it is, that theſe Ceremonies among ſome people are become ſuperſtitious and cruel too, proportionably as by their own depravation and obſtinacy they have more or leſs ſwerved from the Truth, which inwardly did dictate tothem ſentiments altogether con-

trary to their extravagant actings. But thanks be to God, they have with us remain'd pure and entire, as will plainly appear both from the continual practice of the Church, from the first Centuries until now, & by Arguments no less strong and solid, than holy, and religious, upon which they are grounded; so as to be able to stop the mouths of the most obstinate Libertines and Hereticks; in case they have but the patience to read the unquestionable Instances and Authorities we are to alledge here.

The manner of apparelling and Burying the Dead among the *Roman Catholicks.*

AS soon as any one is Dead amongst us, they close his Eyes and Mouth, kiss and embrace him; afterwards they wash, perfume and apparel him. When he is dress'd, they for some time expose the Body in the Entry of the House, or in some other large Room, till the Priests come to take it away, in order to its Burial; at which time all the Company march in Procession, attended with more or less Pomp and

and Ceremony, according to the quality of the party Deceaſed. At the head of this ſolemn attendance one advanceth with the Croſs, who is followed by the Clergy-men, ſinging all the way: On this occaſion the number of Lights and Wax-Tapers is great, and greater is the croud of People that accompany the Corps; whereof ſome are weeping and lamenting, whilſt others repeat Prayers for the Dead. Laſt of all, when they are arrived at the Church, and a Maſs for the Reſt of his Soul has been celebrated, he is Interr'd there, or elſe in another conſecrated place, call'd the Church-yard.

THESE are all the Ceremonies we uſe in this particular; of which ſome one or other are often omitted, either by reaſon of the poverty of the Party, the negligence of his Relations; or laſtly, becauſe ſome do affect a more ſimple and plain way of Burying their Dead. Nevertheleſs all of them may in an

holy manner be practiſed; and for which we have reaſon to expect a Reward at the laſt day, as being Works of Mercy, which by the Soveraign Judge are ſo highly recommended to us.

NOW we muſt prove, that theſe have always, and are ſtill uſed; and ſhew the reaſon of this Univerſal Practice.

Reaſons why we ſhut the Eyes and Mouth of the Dead.

IN the firſt place then, we cloſe the Eyes and Mouth of our deceaſed Friends and Relations (which S. *Denys* the *Areopagite* tells us in his *Hierarchy*, is a Cuſtom that was obſerved by the Primitive *Chriſtians*) to repreſent, that the Death of the Faithful is, according to the Oracles of Scripture, but a Repoſe; ſince after having been aſleep for a while, they ſhall be awaked to Eternity: Moreover, by ſhutting their Eyes and Mouth, we do intimate, that the Dead are no more to take delight in the objects of this, their employment now being ſtedfaſtly to behold all the raviſhing beauties of the

the other World; and continually to praiſe God, who is the glorious and bountiful Diſpenſer of them.

TO which the foreſaid Father adds in the ſame place (and S. *Auſtin* confirms it in his 118. Epiſtle) that they kiſs'd the Dead, either to congratulate them upon the account of the happineſs they were going to enjoy; or thereby to ſignifie the Eternal union, that God has appointed and ordained to be between them and the Living, who both of them make but one and the ſame Church: Which Communion all the power of the bottomleſs pit can never break or diſſolve, nor ſeparate the holy Travellers, from thoſe who are already enter'd upon the poſſeſſion of Everlaſting Glory: As alſo to ſhew the Natural tenderneſs and love they had for the Deceaſed. But this Cuſtom is now quite aboliſhed with us in many places, and not very ſtrictly obſerved in others, though indeed it be very commendable; and they who practiſe it, do

Reaſons why we kiſſed the Dead.

thereby ſhew their piety; ſince the motives thereof are moſt Holy. *Denys* of *Alexandria*, and *Euſebius* in the Seventh Book of his Hiſtory, mentions the embracing of the Dead, which queſtionleſs was grounded upon the ſame reaſons.

Reaſons why we wash the Dead.

AS for the uſage of waſhing the Dead, S. *Epiphanius* in his Speech on this Subject, and S. *Chryſoſtom* in his 84. Homily on S. *John* tells us, that it was hallowed in the Perſon of our Lord and Saviour, whoſe precious Body was waſhed as ſoon as they took it down from the Croſs. And we read in the ninth Chapter of the *Acts* of the *Apoſtles*, that a Woman of *Joppa*, called *Tabitha*, whom S. *Peter* reſtor'd to life, had been waſh'd before ſhe was laid in the upper room of the houſe. S. *Chryſoſtom* alſo, whom I juſt now quoted, in his firſt *Homily* upon *Job*, deſcribing the Funeral Duty a Son ought to pay to his deceaſed Father, tells us, that he muſt firſt of all waſh his Body, which decent Cuſtom

Cuſtom is confirm'd by *Tertullian* in his *Apologetick*. *Surius* informs us, that S. *Martian* took a particular care to ſearch for the dead Bodies of the Poor, in order to the giving them Burial, and that he never fail-ed of waſhing them well with fair water. S. *Gregory* the Great, does both in his Ritual, and ſeveral other Works of his, ſpeak of this Cuſtom as univerſally approved of by the whole Church: And though it be not at this day uſed in *France*, yet S. *Gregory* of *Tours* gives us ſufficient inſtances, that it was in his days religiouſly obſerved amongſt us. By which waſhing of the Body they intimated, that as the Dead had by the Sacraments been cleanſed from their filthineſs, ſo they would infallibly be receiv'd into Heaven, where no polluted or unclean thing ſhall ever be able to enter.

NEITHER is the Cuſtom of perfuming the Corps leſs holy and reaſonable, ſince beſides that it was (as well as that of waſhing) ſanctified

Reaſons why the Dead are perfumed.

fied in the Perſon of our Lord, it is authorized by an infinite number of inſtances among the Primitive *Chriſtians*, which without doubt may very well be imitated. We read in S. *Matthew*, S. *Mark*, and S. *John*, that the three *Maries* not contenting themſelves with the precious Drugs and Odours wherewith *Joſeph* of *Arimathea* and *Nicodemus* did perfume and embalm the Sacred Body of our Bleſſed Lord, ſpeedily repaired with ſweet Spices to his Sepulchre, with an intent of paying that Duty to him there. And indeed the reaſon why the Primitive *Chriſtians* were ſo careful to perfume the Dead was, becauſe they regarded them as ſo many Members of the Myſtical Body of the Redeemer of the World. *Tertullian* in his *Apologetick*, upbraiding the *Heathens* with their vaſt expences of ſweet Scents and Perfumes, conſum'd in their Temples, tells them that thoſe Odours would be better employ'd in embalming the Bodies of *Chriſtians*,

ans, than in perfuming their Idols. Upon which account it is, that the *Pagans*, who knew that this pious Cuſtom was religiouſly obſerv'd by the *Chriſtians*, reproach them in *Minutius Felix*, that they neglected the Living, and took care only of the Dead; ſince they reſerv'd all their Perfumes for their Funerals. *Clemens Alexandrinus* ſpeaking in his *Catachetical Inſtructions* againſt Women, who laviſhed too much Mony in perfuming themſelves, ſays, that that expence cannot be well allow'd, but only to the Dead. *Prudentius* and *Orentius* two Chriſtian Poets, who have made ſeveral Elogies in praiſe of thoſe that dy'd with the ſweet Odor of Holineſs, do not omit mentioning among other Honours done to them, that of perfuming their dead Bodies. S. *Gregory Nazianzen* does in his 18. Epiſtle ſay, that this honour was paid to his Brother *Cæſarius*. Several other inſtances of the ſame kind might be produced out of S. *Ambroſe*, *Gregory* the

the Great, *Surius* and *Baronius* his Annals, concerning the Bodies of *Martyrs*: But to ſhun prolixity, we ſhall to the Premiſes only add what *Lactantius* delivers on this ſubject. *The reaſon* (ſaith he) *why we* Chriſtians *do perfume the Dead, is, becauſe this honour did always attend the* Apotheoſis, *or Canonization of any Perſon; as it is obvious to obſerve both from Sacred and Profane Writers; and therefore it is, that we render this kind of Divine honour to thoſe whom we believe* (*as it were*) *deified, by their paſſage from this life, to a bliſsful Eternity.*

Reaſons why the Dead are clothed.

AS concerning the manner of apparelling the Dead, all of us are not in the ſame practice: For ſome do only cover them with a large Winding-ſheet, as we do in *France*; and others dreſs them in the very ſame Cloaths they were wont to wear when yet alive, as in *Italy* and other places. Which latter way was formerly eſteemed more honourable, and much uſed in the firſt *Centuries*.

For

For not to ſpeak of the Prieſts, who are always buried with us in all their Eccleſiaſtical Ornaments: I find in the *Roman Pontifical*, that Pope *Eutychius* did in his time order all the Bodies of Martyrs to be arrayed in a fair Surplice: With reference to which, Pope *Gregory* in his 44. Epiſtle finds fault, that ſome of his Predeceſſors had that honor done to them, which was only due to Martyrs. *Surius* acquaints us, that an *Egyptian* Lady, *Cleopatra* by Name, clad St. *Maximinus*, a Martyr, in a very rich Apparel, before he was laid in his Coffin. And *Euſebius* in his *Hiſtory*, tells us as much of *Aſterius*, a *Roman Senator*; who being informed that an Illuſtrious Captain of his time, called *Marinus*, was Martyr'd at *Cæſarea* in *Palæſtina*, cauſed a ſtrict ſearch to be made for his body, and when he had procured it, committed the ſame to the Earth, adorned with very coſtly habilements. We read in the Lives of the Fathers of the Deſart, and namely,

ly, in that of S. *Pachomus*, that the dead Bodies of all thoſe Hermites were moſt richly decked. And St. *Gregory Nyſſen* tells us, that he himſelf beſtow'd very coſtly Cloth and Stuff, to array the Corps of his Siſter *Macrina*, who died in a Monaſtery.

TO the foregoing inſtances of the rich Veſtments beſtow'd by the Primitive *Chriſtians* upon the Dead, we may add the Deſcription of two magnificent Tombs, found in the Church of St. *Peter*, in the *Vatican*; The firſt of theſe was diſcover'd in the Year one thouſand four hundred and forty eight, in the Chappel of St. *Petronilla*, as they were digging a Grave for a Penitentiary then lately deceaſed. It was all of Marble, and ſo purely white, and curiouſly poliſhed, that it paſs'd for a wonder; in the in-ſide of which there were two *Cypreſs*-Cheſts or Coffins, over-laid with Plates of Silver, whereon the ſign of the Croſs was engraved, and within the ſame were two Bodies apparel'd

in

in Veſtments of Cloth of Gold, but ſo rich, that beſides four-ſcore pounds weight of Silver, which the Plates weighed, the Gold of their Cloaths, and other Ornaments amounted to ſixteen Pound-weight. The other Tomb was, that of the Empreſs *Mary*, Wife of *Honorius*, which was diſcovered in the time of Pope *Paul* the Third, and was likewiſe of Marble; in which, over and above the Gold, which amounted to about forty Pound weight, there were encloſed ſeveral curious Veſſels of Cryſtal and Agate, with many other rich Jewels. As for the reaſons why we dreſs the Dead, they are very plain and obvious, for beſides that Nature teacheth us to cover the nakedneſs of humane bodies, we do ſignifie thereby, that they have by their death put on immortality; and therefore the more rich thoſe accoutrements are, the more proper are they to repreſent thoſe Heavenly Robes of Glory, prepared for them.

NOR

NOR is it needful to have recourſe to Antiquity for inſtances, that may authorize the expoſing of the Corps to publick view. We herein follow Tradition, which with us is inſtead of a Law; and injoyns us to ſet the Body, either in the Entry, or the principal and moſt publick room of the Houſe; and that for two reaſons. The firſt, that by this ſight, thoſe that paſs by may be taken off from Terreſtrial things, and fix their thoughts on thoſe that are Heavenly, by being thereby put in mind of their latter end. The other, to crave the Prayers and Suffrages for the Deceaſed; that God may be merciful to them, and without ſuffering them to languiſh in the torments of *Purgatory*, receive them the ſooner into the abode of the Bleſſed.

Reaſons of the Pomp and Ceremony wherewith they carry the Dead to the Grave.

IT is the belief of this Bliſs and Felicity, which the Faithful enjoy after their Death, makes us accompany them in a pompous Proceſſion, with Hymns and Lights. *We give*

all

all theſe marks of joy at Burials (ſays S. *Chryſoſtom*, in his Fourth *Homily* on the *Epiſtle* to the *Hebrews*) *becauſe we conſider the Dead, as ſo many ſtout Champions, that have couragiouſly fought, and gloriouſly obtained the Victory.* Wherefore we give thanks to God, for his having ſo powerfully ſupported them in all their needs and troubles; deliver'd them from all the miſeries of this Life, made them triumph over all their Enemies; and laſtly, for having baniſhed all their fears, by crowning them with Eternal Glory and Felicity. And indeed this Proceſſion has ſomething in it of a triumphal March; the Hymns or Songs are ſo many publick ſhoutings and acclamations; and the Lights that ſhine every where, do by their ſplendor much add to the glory of this Pomp. 'What can be more great 'and ſolemn (ſays S. *Jerom*, ſpeaking of the Interment of *Sancta Paula*, and S. *Gregory Nyſſen* of that of his 'Siſter) than to ſee ſuch a vaſt num-

'ber of Perſons, conſecrated to God,
'cloathed in their Sacerdotal Orna-
'ments, and who by their gravity
'and the orderly and decent manner
'they proceed in, look like ſo many
'Princes, and are really ſo, of a
'Kingdom far more glorious, than
'any on Earth? What is more
'charming and pleaſing to the Ear,
'than the melody & concert of their
'Songs? whereby they imitate the
'Angels, who at the ſame time do
'with *Hallelujahs* and joyful Accla-
'mations, receive the Soul of the De-
parted? In ſhort, what is more de-
lightful to behold, than the light of
ſo many burning Tapers? This ar-
tificial brightneſs giving us a weak
Idea of that Eternally clear and ſhi-
ning day they meet with in Heaven.
We might here add many other rea-
ſons, why our Funerals are attended
with Lights; as firſt, That it is the
emblem of Joy, Honour and Life,
which are the three chief advanta-
ges of that Eternal Beatitude, where-
with true Chriſtians ſhall be re-
warded

warded in the other World. Thither they paſs (as the Scripture expreſſeth it) from the bitter waters of mortification and auſterity, to a river of pleaſure; and from contempt and humility, to the higheſt degree of Glory; in a word, from Death to Eternal Life. Secondly, we make uſe of Lights on this occaſion, to put all the powers of Darkneſs to flight, and to ſhew that Chriſtians having never had any fellowſhip with thoſe infernal Spirits, which endeavour to hide all their actions; but on the contrary exerciſed themſelves in ſuch works as deſerve for their exemplarineſs to be ſet before the eyes of the whole World; they are paſſed from one light to another; that is, from the amiable brightneſs of Virtue, to the glory of its Reward. In the third place, to intimate, that they have obey'd that Precept of our Lord, which requires his Servants to be always ready, with their Lamps burning, that they may be prepa-

red, and in a posture to open to, and follow him whenever he shall please to call upon them. And last of all, to signifie, that they died in the light of Faith, and that as they have in this life sought nothing but *JESUS CHRIST*, who is the true Light, so shall they possess the same in the other, to all Eternity.

Reasons why the Cross goes before.

AT the head of this Pomp the Cross advanceth, which is the Mark and Character of the Elect, the Instrument of our *Salvation*, and the Key of *Paradise*. The most ancient Writers of our Religion tell us, that it hath always been carried in great Solemnities, and was the chief Ornament in all Pompous Ceremonies. Besides, that *Constantine* the Great caused it to appear at his Triumph, as it did to him in the midst of the Fight; and his Successors in the *Empire* do still in our days place it on the top of their Crowns; *Socrates* and *Sozomene* tell us, that in the very first *Centuries*, it was seen at the head of all the Processions,

ons, which the *Orthodox* made againſt the *Arrians*; That S. *Chryſoſtom* cauſed ſome Silver-ones to be very curiouſly wrought for that purpoſe; and that the Clergy never went forth in a Body, neither at *Conſtantinople*, nor any other City of the *Eaſt*, without advancing the ſplendid Repreſentations of that Sacred Wood. And to the end, that *Chriſtians* might never diſcontinue this holy Cuſtom, the Emperor *Juſtinian* eſtabliſhed it by a Law; as we may read in his 133. *Novel*: Which *Surius* alſo confirms by a thouſand inſtances of Antiquity. It is not therefore to be wonder'd at, that we carry it in all our Funeral Marches, ſince it has ever been the Cuſtom ſo to do in all Ceremonies and Pompous Solemnities whatſoever. And I find there is more reaſon for it in this, than in any other beſides; nothing leſs than the Kingdom of Heaven (into which this alone can procure us an entrance) being here at ſtake.

Thus we ſee in the Goſpel, that when the Soveraign Judge ſhall come down in the Clouds, to give all men their Doom and Reward, he ſhall cauſe this ſign of our Redemption to go before him, which ſhall be the touch-ſtone of the Good & Bad; for as he will receive all them into the number of his Elect, that have reſpected it; ſo will he caſt down to Hell all thoſe Reprobates, who Devil-like have deſpiſed and contemned the ſame.

Reaſons why they weep there.

IT might ſeem ſtrange to ſome, that after this pompous and triumphal Proceſſion, a quite contrary Quire ſhould follow; there being nothing more unſuitable to thoſe Hymns, and other marks of rejoycings afore-mentioned, than the Tears and Lamentations of the Relations of the Deceaſed, and that ſadneſs which appears in the countenances of all their Friends. But theſe Tears of the Laity have their reaſons, as well as the rejoycings of the Clergy: The one expreſs the

ſenſe

ſenſe of Nature, and the other that of Faith. Both which ſentiments are ſo juſt, that far from being oppoſite and deſtructive of each other, they make up one of the moſt perfect Concerts and *Symphonies* in the World. This S. *Auſtin* elegantly declares, in his *Comment* on the *Epiſtle* of S. *Paul* to the *Theſſalonians*, where that *Apoſtle* adviſeth us not to be ſad and dejected at the Death of our Friends and Relations, as they are who have no hope. *This Oracle* (ſays he) *does not condemn all ſorrow for the Dead, but only ſuch as is immoderate, and like that of the* Heathens, *who expect no Eternal Felicity in the other World. It is impoſſible* (adds the ſame Father) *that we ſhould have no ſenſe of, and feel no grief at all for the Death of Perſons, who are ſo dear to us; for though we are aſſured, that we ſhall one day meet them in Heaven, yet this parting* (*beſides that it is contrary to Nature*) *depriving us of them for a time, cannot but be very grievous. Moreover, we do not only in Death be-*

hold the deſtruction of the Body, but the horrid and frightful image of Sin, which is the cauſe of it; ſo that far from being not to afflict our ſelves in this ſo ſad a juncture, we might (ſays he) *be altogether comfortleſs, if Faith did not awake our Hope, and Hope calm and allay this natural and juſt ſorrow. So that we are grieved, and cannot chuſe but be ſo, becauſe of this ſeparation: But the bitterneſs of this affliction is ſweetned and mitigated, by the ſtedfaſt hope we have one day to ſee them again in Heaven, who for a time are departed from amongſt us. Nature afflicts, and Hope glads us; our own weakneſs caſts us down, and Faith raiſeth us: Our miſerable condition makes us mourn, and the Divine Promiſe rejoyceth and comforts us. I forgive Parents* (ſays S. *Jerome*) *for the Tears they ſhed at their Children's Death. No, I cannot* (purſues he) *blame your mourning, when I conſider you are the Father and Mother of them that are Dead. But withal muſt blame you, if you do not ceaſe your Tears, when*

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I have put you in mind that you are Chriſtians. And S. *Chryſoſtom* on the ſame ſubject ſpeaks to this purpoſe; *I do not abſolutely forbid you to weep, but to weep immoderately. I am not cruel, but rather ſympathize with you, as well knowing how much Nature ſuffers on theſe occaſions. This I ſee commonly happens even to the moſt Virtuous Perſons; and not to mention thoſe two great Patriarchs,* Abraham *and* Joſeph, *the one whereof wept over his Wife* Sarah, *and the other over his Father* Jacob; *JESUS CHRIST, who ought to be our Pattern, wept at the Grave of* Lazarus; *which the* Jews *perceiving, did attribute his Tears to the love he had for this holy Perſon. You ſee therefore* (concludes S. *Ambroſe*) *that Tears, when moderate, may be the marks as well of our Piety, as of our Grief; and that being made up of the weakneſs of our Nature, and certainty of our Hope, they may well become* our Chriſtian Funerals.

BESIDES,

Reaſons why the Dead are pray'd for.

BESIDES, I find that the Prayers the Friends of the Dead rehearſe, are very ſuitable to this Religious Solemnity. Some Sing, others Weep, and theſe laſt Pray. Now this variety which ſeems ſo diſagreeing and inconſiſtent, is nevertheleſs moſt pleaſing to God, and makes a moſt admirable Harmony, wherein he very much delights; becauſe theſe differing Voices are not ſo contrary one to another, but that they are all equally good and holy. The Prieſts ſing for joy, in view of the great happineſs and bliſs of the Deceaſed; the Relations weep to ſee themſelves for a time deprived of him, and becauſe they cannot accompany him into Glory: Laſtly, his Friends pray, that nothing might ſtop him in his Journey, and that without calling at *Purgatory*, he might immediately enter upon thoſe Enjoyments and Bleſſings, which are prepared for him in the Manſions of Eternity.

TO

TO the ſame Motive we muſt alſo attribute thoſe Maſſes which are afterwards celebrated, and Alms that are given. Theſe pious Works, as well as Prayers, are done for the Reſt of the departed Souls. Which Cuſtom has always been obſerved by the Church, as we may collect from all the fore-quoted Fathers, who ſpeaking of the Funerals of the Chriſtians, mention alſo theſe charitable and holy aids. But to avoid prolixity, I here omit to ſet down their words at large.

Burying-places of *Chriſtians.*

NOW what remains, is to ſhew, that *Chriſtians* ever had particular Places to Bury their Dead in, and that thoſe Places were conſecrated and hallowed. We read in the Pontifical, that almoſt the ſame Ceremonies are us'd at the Conſecration of *Cæmeteries*, as at that of Churches; both which have the ſame Priviledges, and the one may be polluted as many ways, as the other. St. *Denys* the *Areopagite*, who lived in the time of the Apoſtles, does in the

the ſeventh Chapter of his *Hierarchy*, call *Cæmeteries*, Honourable and Sacred Places. The ſame Appellation *Tertullian* gives them in the 51. Chapter of his Book of his Soul; as well as *Optatus Milevitanus*, in his ſixth *Book*; Saint *Cyprian* in his 68. *Epiſtle*; St. *Ambroſe* in the Second Book of *Offices*; and Saint *Auſtin* in his 64. *Epiſtle*. Moreover S. *Jerome*, ſpeaking of St. *Ignatius*, makes mention of the *Cæmetery* of the firſt *Chriſtians*, which was at *Antioch* without *Daphnis*-Gate. And Saint *Chryſoſtom* in his Sermon concerning *Faith* and the *Law*, aſſures us, that in his time there was not one *Chriſtian* City, Town or Village in the World, which had not a Church-yard belonging to it. But beſides this great Number of Authorities, which cannot be oppoſed, all of them proving the ſacredneſs of theſe Places, by the holy Name which is beſtow'd upon them, we ſhall be the more perſwaded and convinc'd of this Truth, if we do conſider that

that the *Maſs*, and other Divine and Eccleſiaſtical Services are here celebrated, as well as in Churches. Neither do I ſpeak only of thoſe Places called *Catacumbæ*, where *Martyrs* were interred, but generally of all our Church-yards. Let us hear what St. *Clement* the Pope ſays in his *Apoſtolical Conſtitutions*; *Aſſemble your ſelves in the* Cœmeteries, *there read the Sacred Books, and ſing your Spiritual Hymns*; *be preſent at the* Maſs *that is celebrated there, and after you have received the Body of our* Saviour, *continue the Harmony of your Songs.* Next, let us inſpect the Acts of Pope *Liberius*, wherein we ſhall find, that having been driven and caſt out of the Churches, by the command of *Conſtans*, the *Arrian* Emperor; he retired to *Cœmeteries*, there to acquit himſelf in the Duties belonging to his Charge. And S. *Athanaſius* in his *Apology* to the ſame *Conſtans*, ſays, that the People of *Alexandria*, who were *Catholicks*, gather'd

gather'd themſelves together, to pray in the Church-yard, being unwilling to enter the Church, becauſe it was in the poſſeſſion of *George*, the *Arrian* Biſhop. So that it muſt needs be a great matter of joy and comfort to us, to be Buried in ſuch Holy Places. Now all this ſhews, that it hath been the conſtant belief of the Church, that the Bodies of *Chriſtians* were not to be lookt upon, as thoſe of other Men, but as Relicks, which were one day to be tranſported into the Heavenly *Jeruſalem*. Wo to them, who by their impenitence and obſtinacy, ſhall be found unworthy of this unſpeakable Bliſs: For, as their unclean and polluted Carkaſſes have defiled and profaned theſe Sacred Places; ſo ſhall they be Eternally puniſh'd for it in Hell; where, inſtead of a Holy Burial, they ſhall, like the rich Man in the *Goſpel*, for ever have no other Grave, than thoſe devouring, yet never conſuming Flames.

CHAP.

CHAP. XIX.

Concerning the Right *of* Burial, *and* Laws *made in that behalf.*

I HAVE reſerv'd the ſpeaking of the *Right* of *Burial* for the latter end of this *Treatiſe*, as being a Matter that regards all Nations; becauſe ſhould I have gone about to ſet down the Ceremonies of every one of them in particular, I ſhould never have finiſhed my Diſcourſe. Now as this Right among *Heathens* was grounded upon the *Will* of the Gods, the *Judgment* of Wiſe men, and the *Laws* that had been made for that purpoſe; ſo I intend to treat of all theſe three, to the end the Reader may have a full and ſatisfactory information concerning this Subject.

Grounds of the Right of Burial among *Heathens.*

IF we herein conſult their moſt ancient Poets, who were accounted as

The firſt Ground of this Right, *viz.* The Will of the Gods.

as ſo many Secretaries of their Gods, and Interpreters of their Wills; they all with one accord will tell us, that Burial is one of the chief and moſt indiſpenſable Duties charged upon Mankind; of which none can deprive another, without a manifeſt breach of the Law of Nature. Nay, they peremptorily aſſert, that Conquerors themſelves may not deny it their vanquiſh'd Enemies. *Euripides* repreſents the Women of *Argos*, crying out againſt *Creon*, King of *Thebes*, as an ungodly and Atheiſtical Prince, becauſe he would not permit them to bury their Sons, who were ſlain in the Battel, they had fought againſt him; not being able to conceive, but that if he had acknowledged the Gods, he would have reſpected their Laws.

AND *Sophocles* ſpeaking of the threats, wherewith the ſame *Creon* menaced *Antigone*, becauſe ſhe had (contrary to his order) buried her Brother *Polynices*, introduceth her, anſwering that Prince with an undaunted

daunted courage and conſtancy, founded upon the Will of the Gods, which ought always to be prefer'd before that of Men. *When I Interr'd* (ſaith ſhe) *the Body of my dear Brother, I did nothing but diſcharge a Duty, to which the Celeſtial and Infernal Powers have indiſpenſably obliged us. It is a Law, which thoſe Immortal Soveraigns have given to Men; and I do not ſee that thou, who (though a King) art mortal, and their Vaſſal as well as we, canſt oppoſe or hinder the performing of this ſacred* Devoir. *It is a Law that has ever been obſerved, and ſo ancient, that its Original is ſince time out of mind. Wherefore I had rather do what it enjoyns me, than obey thy Commands; there being far more reaſon for me to apprehend the diſpleaſure and puniſhment of the Gods, than thy threats.* *Sophocl. in Antigon.*

OF which truth *Iſocrates* being perſwaded, highly commends *Theſeus* and the *Athenians*, for the great care they took to bury the Dead; ſaying, that it was a mark and to- *Iſocr. in Hel. encom.*

ken of their piety towards the Gods; ſince it is they, and not men, who eſtabliſhed that Law.

UPON which account it is, that the *Sibyl* among the other important advices, which ſhe gives *Æneas*, about the deſign he had to take a Journey into Hell, ſtrictly charges him, not to ſet forth, before he had caus'd the body of *Miſenus*, that lay on the Sea-ſhore, to be Buried; telling him, that as on this occaſion he ſtood in need of the ſpecial protection of the Gods, ſo he muſt by this piety endeavour to deſerve the ſame.

Oracles in favour of the Dead.

TO the premiſſes might be added ſeveral Oracles, which clearly ſpeak in favour of Burials. * *Diodorus* informs us, that *Cybele*'s Relations having cauſed *Atys* to be murther'd, upon the account of his too great familiarity with her, and left his Body lying on the ground in the open fields, the whole Country of *Phrygia*, which was the ſcene of that cruel action, was thereupon plagued

* *Diod. l.* 3.

plagued with Sickneſs, and afflicted with Famine: And that the *Phrygians* on this ſad occaſion conſulting the Gods, to find out ſome relief of theſe miſeries, received no other anſwer, but that the Body of *Atys* was to be interr'd.

NEITHER were the *Caphyans* in *Arcadia* * leſs ſeverely puniſhed, for having barbarouſly ſlain ſome Boys, that did them no harm, and given them no other Burial, but that of the ſtones, wherewith they had ſtruck them down; for their Women were immediately ſeized with a diſtemper which made them all miſcarry; inſomuch as they would never have had any Children born to them, had they not obey'd the voice of the Gods, who commanded them out of hand to bury thoſe poor Innocents.

* *Pauſan. in Arcad.*

Pauſanias, who recounts this Hiſtory, tells us another that is no leſs remarkable, *viz.* That after the diſmal Death of *Actæon*, whom his own Hounds devoured, the in-

Idem in Boeo.

habitants of *Orchomenus* were tormented by his Ghoſt, that continually put them into cruel frights; of which they would never have been rid, had they not (according to the advice of the Oracle of *Delphos*) carefully taken up all that remain'd of the Body of this unfortunate Hunter, in order to inter the ſame.

Æneid.6. AND were not thoſe of *Luca* by a like anſwer, obliged to make a ſtrict ſearch for the Body of *Palinurus*, that they might be deliver'd from the Plague, which had infected the whole Country; and did not ceaſe to rage till they had appeaſed his Ghoſt, by diſcharging that pious Duty towards him? For though they could not find his Body, yet they conſecrated a Grove, in which they erected a ſumptuous Tomb in honour of him.

Cenotaphia, or Empty Sepulchres. THESE Sepulchres, which were called *Cenotaphia*, that is, empty Monuments, were nevertheleſs, according to the fooliſh opinion of the *Pagans*, very uſeful to the Dead;

Dead; for they fanſied, that provided they were not lookt into, the Corps, for which they were intended, though never ſo far diſtant, entered into them: But that if out of curioſity any one open'd theſe Tombs, they preſently vaniſhed away. Hence it was, that they erected Monuments as well for ſuch as periſhed at Sea, were devour'd by Beaſts, or died in foreign parts, from whence they could not procure their Bodies, as for thoſe that were preſent with them.

Poets Fables concerning Burial.

AND indeed how could they have omitted this Duty, ſince the Gods themſelves oft made it their particular care and buſineſs? For if we will believe *Homer*, *Jupiter* gave order to *Apollo* to inter the Body of *Sarpedon*, whom *Patroclus* had kill'd. *Thetis* buried *Ajax* her ſelf, as *Lycophron* reports: And this Goddeſs was alſo by *Jupiter* ſent to *Achilles*, to command him on his behalf to deliver the Body of *Hector*, that he might be interred: He likewiſe at

Hom. Iliad.

Lycophr. in Caſſand.

Hom. Iliad.

the ſame time diſpatching *Iris* to *Priam*, with orders to agree about the ſame with the Enemy for a ſumm of money. Laſt of all he ſent *Mercury*, ſafely to guide this Prince by night, through the Hoſt, to conclude the Treaty. Moreover, *Homer* aſſures us, that the Children of *Niobe*, whom the Gods cauſed to be ſlain, were by them Buried nine days after.

Plin. l. 7. c. 29.

BUT what I find more remarkable, is the care that *Bacchus* took to bury the Body of *Sophocles*. *Pliny* ſays, that this Poet being Dead at *Athens*, at the very time when the General of the *Lacedemonians*, *Lyſander* by name, beſieged that City; this God ſeveral times appeared to him in a dream, commanding him to raiſe the ſiege, to the end the *Athenians* might be at liberty to pay their laſt Duty to this great Man, whom he had always regarded as his Darling.

Gods among the *Heathens*, that took the care of Funerals.

TO this we may add, That there were three of their Principal Gods,

Gods, who took the care of *Funerals*. *Pluto Jupiter*'s Brother was worſhipped only as Soveraign over the Dead; upon which account it was, that his Temples were only open'd at night. He was call'd *Summanus*, that is, the Supream God of *Manes*, or Departed Souls. *Summanus Diod. l. 2.*

NOR was *Venus* leſs concern'd to ſee Men buried, than ſhe was for their being begotten; and for this reaſon they kept in the Temples that were conſecrated to her (under the name of *Libitina*, that is to ſay, the Goddeſs of the Shades) all ſuch things as were requiſite and neceſſary at Funerals, as Winding-ſheets, Biers, and Inſtruments both to dig Graves, and erect Monuments withal; for all manner of Tools were not indifferently to be made uſe of on this occaſion; ſince the employing other than thoſe that were conſecrated to that ſervice, would have been lookt upon as a kind of profanation. *Senec l. 6. de Benef. Val. Max. l. 5.*

Horat. l. 1. Od. AND laſt of all, *Mercury*'s charge was to receive thoſe *ſhades*, whoſe Bodies were but newly interred, and lead them into the *Elyſian* Fields, or elſewhere, according as they had deſerved; he driving before him, with his Golden Rod, this Troop of Ghoſts, like a Flock of Sheep. And for a further proof, that it was the will of the Gods, that this pious Duty ſhould be performed to the Dead; I might here obſerve, that they themſelves commonly puniſhed thoſe that denied this Right, or did any the leaſt injury to them: And on the other hand, they moſt bountifully rewarded ſuch as ſignalized themſelves by this piety.

Id. ibid. WE read in *Horace*, of the Aſtrologer *Archytas*, who was caſt away at Sea, that his dead Body being by the Waves driven to the ſhore, his Ghoſt threaten'd all that paſt by, who did not throw a handful of Earth upon him, with the like misfortune, after their Death, beſides

beſides ſeveral other miſeries during their life-time.

WE alſo read in a *Greek* Writer of Epigrams, that ſome Perſons having found a dead Man's Skull, moſt of them fell a weeping; and that there was only one of the Company, who laugh'd and flouted, and through an unheard-of Cruelty, flung ſtones at it: which ſtones by a ſtrange wonder rebounding back to his Face, wounded him very much. *Antholeg. l. 1. c. 32.*

BUT on the contrary, the Poet *Simonides* having met in his way on the Sea-ſhore, a dead Body, as he was about to go on Ship-board, in order to an intended Voyage, deſir'd the Maſter of the Ship to ſtay till the next day, that he might have time to bury the ſame; which proved a great good fortune to him: for that night the Ghoſt of the Dead, having warn'd him in a Dream, not to proceed on his Voyage, he accordingly did not embark in that Veſſel, which miſcar- *Cic. l. 1. de divin.*

ried

ried at Sea, together with all that were on Board her.

Val. Max. l. 1. AND was not that poor Fiſher very lucky, and his Piety well rewarded, who leaving his Nets, to go and bury a Corps, as he was digging a Grave for it, found a Treaſure that made him rich for ever after?

Anthолog. l. 1. NOW whether theſe things fell out by chance, or otherwiſe, however it is enough for us to obſerve, that the Ancients were perſwaded, inſtances of this nature were the effect of the grateful acknowledgment of the Dead, and that the Duty of Burial was founded upon the Will of the Gods, and conſequently conſidered by them as indiſpenſable and inviolable, it being a principal point of their Religion. And indeed the very ſame Prieſts, who taught them the Service of the Gods, taught them alſo all their Funeral Ceremonies.

Explanation. I KNOW ſome have been of opinion, that Prieſts were forbidden to

to meddle with the Dead, and that the ſight only of a Corps deprived them of their Office, and ranked them with the Laity. This is the Sentiment of *Aulus Gellius*, and *Fabius Pictor*; who ground their Opinion upon this, That *Auguſtus* being High-Prieſt, at the time when he pronounced the Funeral Oration in praiſe of *Agrippa*, cauſed a Curtain to be drawn between him and the Corps, that he might not ſee it. But beſides that this appears to have been done only with regard to the tender love he bare to his Friend and Favourite, leſt the ſight of that mournful object giving occaſion to his ſighs and tears, might have interrupted his Speech; *Dion* who mentions this very paſſage in his Hiſtory, and was well acquainted with all the *Roman* Ceremonies, having himſelf been *Senator*, and twice *Conſul*, does expreſly ſay, that this was not becauſe of his Prieſthood (for it is not true that it was unlawful for Prieſts to look upon dead

Aul. Gel. l. 10.

Tacit. annal. l. 3.

dead Bodies) and that he never could gueſs at the reaſon why that Emperor order'd a Vail to be drawn before him, whilſt he was delivering his Oration.

BUT do not the ſame *Aulus Gellius* and *Fabius Pictor* contradict themſelves, who in another place own that *Auguſtus*, for all he was High-Prieſt, went to meet and accompany the Body of *Druſus*, Father of *Germanicus*, and that he did not leave it, till he had paid him at *Rome* all the Funeral Honors, he thought due to him?

Id. l. 2. Appian. Dion. l, 36. MORE ſuch like inſtances we have in *Tacitus*, concerning *Tiberius*, who though he was but newly elected High-Prieſt, at the time when he entered upon the Government, did nevertheleſs attend the Funeral of his Predeceſſor, and of ſeveral other Perſons of Quality, whom he had a reſpect for.

Appian. l. 1 *APPIAN*, who deſcribes the Funeral Pomp of *Sylla*, tells us, that all the *Prieſts* and *Veſtals* accompanied

nied it. And *Plutarch*, in the Life of *Numa*, aſſures us, that after his Death, the Prieſts followed his Body to the Grave.

BUT I ſhould be too prolix, ſhould I mention all the particulars Antiquity furniſhes us withal on this account; which are ſo many convincing Arguments, that the Burying of the Dead has ever been reckon'd one of the chief of Religious Duties. Wherefore I ſhall conclude this Head, and come now to ſpeak of the *Judgment* of Wiſe men, who have fully and clearly explained themſelves concerning the indiſpenſableneſs of the Right of Burial, by which all are obliged to give the Dead their due.

The ſecond ground of this Right.

PLATO in that excellent *Idea*, which he has fram'd of his Commonwealth, does not forget amongſt the ſeveral kinds of Juſtice he there ſpeaks of, to mention that which we owe to the Dead.

Plat. in Phæd. & Cratil. & Dial. 5. de repub.

HIS Diſciple *Ariſtotle* teaches, in his Book of *Virtue*, that one part of

Ariſt. l. de Virt.

of Diſtributive Juſtice does belong to the Dead; and in his Problems, he aſſerts, that it is more juſt to pay them their due, than to the Living.

Id Probl. Sect. 29.

Pind. in Olymp. Od. 3.

PINDAR, who was a great Philoſopher, as well as Poet, ſays, that the things of this World are not ſo entirely aſſigned to the Living, but that the Dead may claim their lawful ſhare in them; and that beſides a ſpecial place which they ought to have to be Buried in, we are bound to beſtow a part of the means and Eſtate they leave behind them, to celebrate their Funeral with honour and decency.

Cic. in Topic.

CICERO, in the diviſion which he makes of the parts of Juſtice, marks one to reſpect the Gods, the other the Dead, and the laſt the Living.

Æn. 6.

SERVIUS does obſerve, that *Virgil*, who ſo often calls *Æneas* by the name of *Pious*, in the Poem he has writ to immortalize the memory of that *Heroe*, does chiefly give him this Character, becauſe of the Funeral

Funeral Honours, which he with ſo much care and application, always paid to his Relations and Friends; wherein he ſpared nothing, nor himſelf neither, doing many actions that would have been unworthy of him, had they been done upon any other account.

BUT on this occaſion all is honourable, even for Perſons of great Quality, to carry the Dead on their ſhoulders, becauſe the motive of Piety and Humanity that engages them to do it, highly raiſes that action, which is but low and mean of it ſelf. *When I Inter a Dead Body* (ſays *Seneca*) *though I never ſaw or knew the Party when he was alive, I deſerve nothing for my ſo doing, ſince I do but diſcharge an Obligation which I owe to Humane Nature.* *Senec. 5. de Benef.*

WHICH Duty even to unknown perſons is ſo juſt, that the *Latin* hath given it no other appellation than that of Juſtice, and the *Greek* of a Lawful Cuſtom, Piety and Godlineſs. So that amongſt the *Romans*

Romans and *Grecians*, which have been the two moſt potent and civilized Nations in the World, when they would expreſs, that one had been interred, they ſaid that they had done him Right or Juſtice.

Eſſential Ceremony.

THIS Duty conſiſted in caſting three ſeveral times a handful of earth upon the Corps; which was to be done by one of the Prieſts, when any could be had; or for want thereof, by any other Perſon whatſoever. This is that which the Ancients called the Sacredneſs of Burying, without which no Soul (as they believed) could enjoy any reſt for a long ſeaſon. It availed nothing to the Dead, that he was buried in a deep Grave, or laid in a Tomb, if the Funeral Ceremony were not begun with theſe three handfuls of earth, for lack of which a poor Soul, though it had liv'd never ſo well, was fain to wander up and down, for the ſpace of an hundred Years, before it could be admitted into the *Elyſian* Fields. And

Hom. Il.

Delr. in Sene. Herc. Æte. & Cerd. in Æn. 6.

on

on the contrary when theſe three handfuls of earth were flung upon the body, though it was never after interr'd, they thought the Soul did nevertheleſs enjoy its reſt. But as it would have been a piece of cruelty thus to leave the Corps expoſed to the open view of all, ſo the one was ſeldom performed without the other: for the pooreſt and moſt inconſiderable fellow in the World (as a Slave or a private Souldier) could not be denied the uſual Garments, Coffin, and other Neceſſaries for his Funerals.

Priviledge of Slaves after their Death.

IF any Maſter was ſo inhumane, as not to diſcharge this pious Duty towards his Servant, the firſt Man, who took upon him the care of performing it, had an Action againſt, and was ſure to caſt him, the Law ordering a reimburſement of all the Plaintiff's expences on that account, no debt having more priviledge than this, as being prefer'd even before

Legacies, and the ſtricteſt Covenants, yea before a Wife's Portion, which was eſteemed the moſt Sacred Engagement that belong'd to any Society, and for which the Law had very carefully provided. And this is the more obſervable, becauſe a Slave who enjoy'd no priviledge, and was by his unfortunate condition, not much more regarded than a Brute; being liable to all manner of abuſes without redreſs, ſubject to all ſorts of affronts, injuries and violence, and very often to loſs of life it ſelf, the Law taking not the leaſt notice of it, for his relief; had nevertheleſs, after his Death, a Right to demand of his Maſter (by any that would do it for him) his Funeral charges, and, in caſe of refuſal, to diſtrain for them. True it is, that theſe charges were very inconſiderable, and the place where this ſort of People were buried, moſt abject: But how ſmall ſoever the one, and abject the other might be; yet was it

Nepoti. Horat. l. ep.

it a Right, that could not be diſpenſed with.

AS for Souldiers, they in this caſe provided for themſelves, after another manner, not being willing, in a matter of ſo great importance, to truſt their Captains with the care of it. Each Legion had a Purſe for their common Burials, into which every one that was liſted, was obliged to put ſome thing of his Pay: and with this ſtock the Charges of their Interments were defray'd.

The care Souldiers took of their own Burial.

VEGETIUS, who tells us of that Pious Cuſtom amongſt a ſort of Men, that are thought to have neither Faith nor Law, adds another inſtance of that natural love of Burial, which is no leſs admirable than the foregoing. He ſays, that after the bloody Defeat of *Cannæ*, moſt of the *Roman* Souldiers deſpairing of being interr'd, becauſe their Enemy was Conqueror and

Remarkable inſtances.

Nulla fides pictaſque viris qui caſtra ſequuntur. Lucan. *l. ult.*

Liv. l. 22.

Maſter of the Field, were found to have (as well as they could) digg'd holes for themſelves, and laid down their Heads foremoſt in them, that they might not be wholly depriv'd of Burial.

FOR this Reaſon it was, that they feared not Death in Land-fights; as hoping that the very ſame place wherein they fought, would afford them a Grave for their Eternal reſt. But they were mightily troubled and diſmay'd at the thoughts of a Naval Combat, or when they were in danger of ſhipwrack; becauſe they ſaw themſelves upon the point of being for ever deprived of it.

Hom. Il. UPON which account alſo *Achilles*, who braved all manner of Dangers, could not (as *Homer* ſays) keep himſelf from being daunted at that of ſhipwrack, when he found himſelf ready to miſcarry in the River *Xanthus*.

A LIKE fear of *Scipio's*, the greateſt Captain the *Romans* ever had, *Silius* mentions, who tells us, that he that had ſo many times, without the leaſt concern, or motion, ſeen Rivers of Bloud running down, was moſt terribly affrighted at the paſſage of the River *Trebia*, where he ſaw himſelf in danger of being drowned. *Sil. l. 4.*

THE ſame account *Statius* gives us of *Hippomedon*; who (as he ſays) could without any trouble, have preſented his Body to the dint of a thouſand Swords, and yet was not able to abide the thoughts of being caſt away in the River *Theumeſia*. *Stat. l. 9.*

IN a word, this was the Death which *Ovid* could not by any means be reconciled with, and that upon this only ſcore, that it deprives a Man of Burial. *Ovid. l. 3. Triſt. 2. Syneſ. ep. 4.*

THEREFORE they who were in danger of miſcarrying at Sea, commonly tied a Piece of Gold or Silver about their Necks, that therewith (if peradventure the Waves ſhould drive their Bodies to the ſhore) they might pay for their Funeral Charges; though they knew that this caution and care was not neceſſary, ſince by the Laws the Inhabitants of the Place, where they ſhould be caſt up, were oblig'd to bury them. Which Laws we will now endeavour to deſcribe, and ſet down in ſome order, to the end we may there-from derive a greater authority to this Right of Burial, whereof we are treating.

The Third Ground of this Duty.

ALL the World knows, in how great eſteem the Laws of the Twelve Tables have ever been amongſt the *Romans*; their equity being ſo univerſally acknowledged, that the ſole mention of them was enough

enough to incline the moſt obſtinate and wilful minds imaginable, to reaſon.

THESE were the Laws which *Cicero* (that famous Orator, and Oracle of the *Roman* Senate) prefer'd before all the Writings of Philoſophers, and declar'd them to be more worth than whole Libraries, whether one conſidered their weight and Authority, or the great advantages they procur'd to the Publick. Now theſe ſo good, wholſome and juſt Conſtitutions do ſpeak of nothing more, than of the Duty the Living are bound to pay to the Dead: and that with good reaſon; for they being depriv'd of Life, and conſequently unable to defend themſelves, or complain of thoſe that abuſe them, it is but juſt that the Laws ſhould by all manner of ways favour and protect them. And therefore they firſt of all define, that an Heir, who ſhall not have well *Cic. l. 2. de Leg. & l. de Orat.*

acquitted himſelf in all the Funeral Honors, he ought to pay to his Benefactor after his Death, or omitted any eſſential thing relating thereto, be put by, and deprived of the Inheritance or Legacy which was left him. Secondly, that in caſe he has expreſs'd the leaſt contempt in performing of the ſame, he ſhall be lyable to capital Puniſhment. And in the third and laſt place, that if he has been obſerv'd ſomewhat careleſs and negligent in diſcharging the ſaid Duty, he ſhall not enjoy the means bequeathed to him, except he do every Year Sacrifice a Sow before he gather-in his Harveſt, to the end he may pacifie and appeaſe the Ghoſt of the Departed.

Plat. l. 11. de Leg. *SOLON* who was the firſt of *Greece*, that eſtabliſh'd Laws, and had ſo well regulated the Republick of *Athens*, that *Cicero* was of opinion, all other States were to conform themſelves to it, if they would be well

well governed; becauſe he had omitted nothing therein, which was requiſite to good Order, Virtue, Peace and Juſtice; did amongſt thoſe Laws he had made to this purpoſe, not forget to inſiſt upon each particular, and leaſt Ceremony to be obſerv'd at Funerals; which he afterwards put into the hands of the Prieſts, that they might be the Depoſitors and Judges of them for time to come.

LYCURGUS, who is alſo accounted one of the moſt ancient Law-givers, and who by his Juſtice made himſelf no leſs conſider'd at *Lacedæmon*, than the former at *Athens*, did not only confirm in favour of the Dead, all the Honors that were by *Solon* appointed and ordained ſhould be performed to them; but ſuper-added this, that thence-forward they ſhould have their Sepulchres within the Walls of the City; to the end, that being

Plut. in vit. Lycurg. & tract. de juſt. La.

ing thus expoſed to the ſight of all People, they might be the more reſpected, and imitated by them in the whole conduct of their Lives.

Ulp. l. ult. de mort. inſer. THAT Learned Lawyer *Ulpian* and *Labeo*, who was before him, do both of them aſſure us, that the Laws of all Nations do above all things recommend Funeral Duties; being very ſevere to thoſe that neglect the performance of the ſame.

Tit. 17. & 57. BY the *Salick* Laws it was Enacted, that he who had been ſo inhumane and barbarous, as to take a dead Body out of its Grave, to the intent of depriving it of Burial, ſhould be baniſhed as a Monſter from the Society of all Men; and that none ſhould give him any retreat, no not his own Wife; and this upon moſt ſevere Penalties.

IN

IN the *Digeſt*, as well as in the *Codex* of *Theodoſius* and *Juſtinian*, we hear of nothing but ſhame, Fines, Baniſhments, Amputations of Hands, Capital Puniſhments, and other ſuch like, decreed againſt them, who had done any injury to the Dead, according to the quality of their Crime. We have alſo a *Novel* of *Valentinian*, wholly in favour of Sepulchres. And that Apoſtate Prince *Julian*, who might ſeem to have renounced all manner of Religion, by abandoning the *Chriſtian*, did nevertheleſs openly take the part of the Dead, and order'd thoſe to be moſt ſeverely puniſhed, who had diſturbed, or offer'd any injury to them. *L. 5. c. Th. & Juſt. de ſep. viol.*

IN a word, ſo great reſpect has ever been given to Sepulchres, that the moſt *Chriſtian* Princes have extended it even to thoſe of the *Heathens*, and ſtrictly forbid- *C. de Sep. Viol.*

den

den the violating of them. For beſides the Emperor *Conſtans*, who of all Monarchs, was the greateſt abhorrer of *Paganiſm*, we might quote here the Canons of the fourth Council of *Toledo*, together with thoſe of that of *Meaux*, or *Paris*; all which declare the violating of Graves to be a Capital Crime, according to both Divine and humane Laws.

Concil. Toled. 4. Canon. 45.

Canon. 72.

IN ancient time it was not lawful to make water, or ſo much as ſpit, in Places ſet apart for Burying the Dead, for which purpoſe they were us'd to have there the repreſentations of Griffins, Lions or Dogs, (they being the moſt watchful of all Creatures) as ſo many Spies to have an eye that no undecent action might be done there.

YEA, it was this great reſpect which the Ancients had for the Dead,

Dead, that firſt gave birth to their Idolatry, and made them change Sepulchres into Temples. Here they reared their Altars, offer'd Sacrifices, and at laſt worſhipped them as Gods, who were buried as Men. *Virgil* tells us, that the Marble-Tomb, which Queen *Dido* had caus'd to be erected in her Palace, in honour of her firſt Huſband, was (even during her life-time) looked upon as a Temple, ſo that by the Divine Honours, which were there paid to his Aſhes, ſhe firſt gave an inſtance of this Superſtition. Upon this account it is, that all our *Divines* have upbraided the *Pagans* with that groſs blindneſs, into which they wilfully plung'd themſelves, by placing them amongſt the number of the Gods, whom they had by experience, known to be but Men, having ſeen them, as well as others, obnoxious to Death, which is the greateſt defect of humane *Æn.* 4.

humane Nature, and therefore moſt contrary to Divinity.

Prud. adv. Symach. l. 1

AND me-thinks the Poet *Prudentius* treats them very favourably, when laughing at the plurality and vanity of their Gods, he ſays, that there were as many Temples at *Rome*, as Sepulchres built in honour of their *Heroes*. For it is certain that this Superſtition was univerſal amongſt them; they being of opinion, that Death indifferently conſecrated all manner of Perſons, and was thought ſufficient to entitle them to Divine Worſhip: And therefore on this occaſion the higheſt Perſonages forgot their State and Grandeur, and humbled themſelves to the meaneſt Service at the Funeral of thoſe whom they had in their life time look'd upon with contempt; inſomuch as even Princes honoured their Subjects, as ſoon as they were by Death hallowed and deified:

fied: and Generals of Armies the meaneſt of their Souldiers.

TRAJAN himſelf, who hath always paſt for one of the greateſt and wiſeſt Emperours that *Rome* ever had, was not altogether free from this error. For we read in the Hiſtorian *Dion*, that he built Altars to the Souldiers who had ſerved him in that perillous and deſperate War, which he wag'd againſt *Decebalus* King of the *Dacians*, and were kill'd in the Field. *Dio. l. 68.*

AND what ſurpriſes me more, is, that wiſe and learned Men have not been able to keep themſelves from being taken with this Superſtition, and not only with the multitude followed, but by their Writings authorized the ſame. *Labeo* tells us, with his uſual gravity, as if he were pronouncing the Decrees and Acts of the *Senate*,

Apud Serv. in Æn. 3. *nate*, That all Souls univerſally are deified, from the moment they are ſeparated from their Bodies.

Apud Aug. 9. de Civit. 11. AND the *Platoniſts* make no other difference between theſe ſo common Divinities, than that the one do ſtill continue to be wicked after their death, as they were in their life-time: and that the others on the contrary are always good; aſſerting that thoſe who have led an ungodly life are no ſooner dead, but they are turn'd to *Hob-goblins*, *Spectres* and *Ghoſts*, that haunt Houſes and Church-Yards, as they who have liv'd well do become Tutelar and Family-Gods.

IN ſhort, this Opinion was of old ſo univerſally receiv'd, that there was not a Family but had their own Gods; for every one honoured in particular all thoſe of his own Blood, that were dead.

LACTAN.

LACTANTIUS, who lived in thoſe days, informs us, that they made Images of them, which they carefully kept in their Houſes; and the better to render them venerable, they clothed them in the ſame Habits wherewith the other Gods, whom they adored in their Temples, were adorned; dreſſing all the Statues of their deceaſed Women, in the Habiliments of Goddeſſes, and thoſe of Men, after the manner of the Gods. *Lact. l. 1. c. 15.*

BUT leſt we ſhould think that *Lactantius*, being a *Chriſtian*, does herein impoſe upon us, to make us the more decry and abhor their Religion; we may with little pains find the like inſtances in their own Authors. The Poet *Statius*, in the deſcription he makes of the Funeral Honours, which *Abſcancius* paid to his Wife *Priſcilla*, *Stat. l. 5. Silv.*

cilla, does not omit to mention, that he extended them to an *Apotheosis* or *Consecration*, and denied her nothing of that veneration which was given to the greatest Goddesses. *Apuleius* says no less of *Charite* her Mourning for the death of her Husband *Leopolemus*; for having apparelled him like *Bacchus*, she made no difficulty to pay him the same honors that were due to that God.

Apul. Metamor. l. 8.

AND indeed from what they tell us themselves, I find that they expressed no less reverence to them whom they had seen die, than to those they believed Immortals, and were worshipped publickly. For besides Sacrifices, they instituted Games and Solemn Festivals in honor of them; yea, (which is more, and the greatest mark of Worship that can be expres'd) they swore by their Ashes.

CICERO

CICERO in his second Book of Laws, says, that these Games, Solemnities and Sacrifices were authorized, by a practice of time out of mind; it having never been questioned but that all Persons, as soon as they were departed this Life, were admitted into the Rank and Number of the Gods. To which he adds, that consonant to this pious Custom, he behaved himself at the Death of his Daughter. *Cic. l. 2. de Leg.*

AS for Oaths, which are Sacred Protestations and affirmations of any thing, wherein the Immortal Gods are call'd to Witness, we find nothing more frequent among Profane Authors, than their Swearing by the Ashes of their Parents, and other near Relations. Thus we read in *Ovid*, that *Briseis* confirming something by Oath to *Achilles*, takes the Souls of her *Ovid. Ep.*

three deceaſed Brothers, whom ſhe conſider'd as ſo many Gods, to witneſs, of the truth of what ſhe averr'd to him. *Hermione*, in the ſame Poet ſwears to *Oreſtes* by the Bones of her Father. *Propertius* does the like to *Cynthia*, by thoſe of his Parents. *Claudian* aſſures us, that there is nothing ſo decent and becoming a Man, nor ſo commendable, as to ſwear by the Aſhes of his Parents. And *Seneca* the *Rhetorician* introducing a young Man, whom his Unkle had diſinherited, becauſe he took care to ſupply his Father's wants; makes him deliver himſelf in theſe words: *How could I ſee him ſtarve for hunger, by whoſe Aſhes I muſt ſwear one day?*

Id. Ep. 8.

Propert. l. 2 Eleg. 15.

Claud. l. 1.

Senec. Controv. 1.

FINIS.

cujusque is est
Mens
uisque